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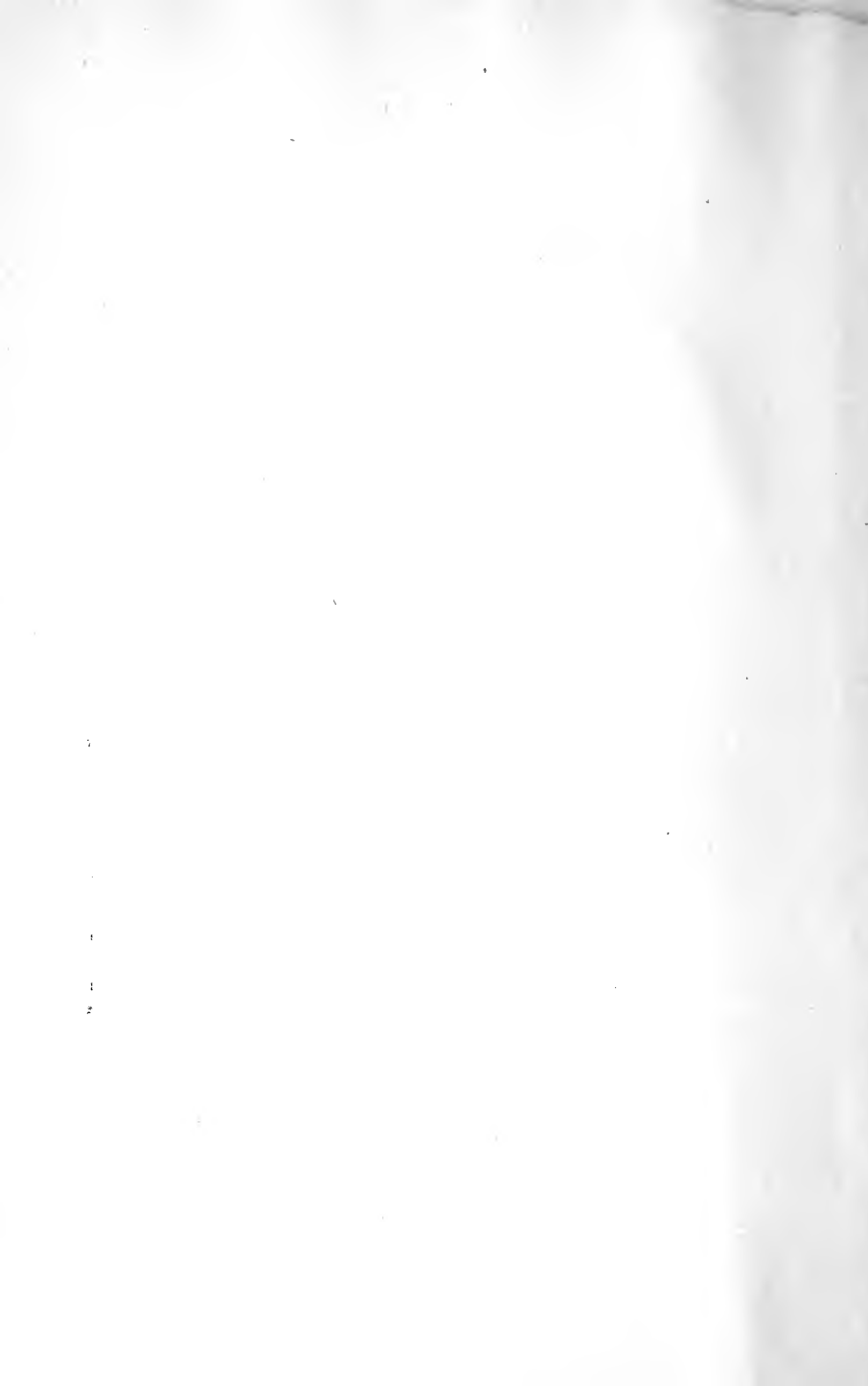
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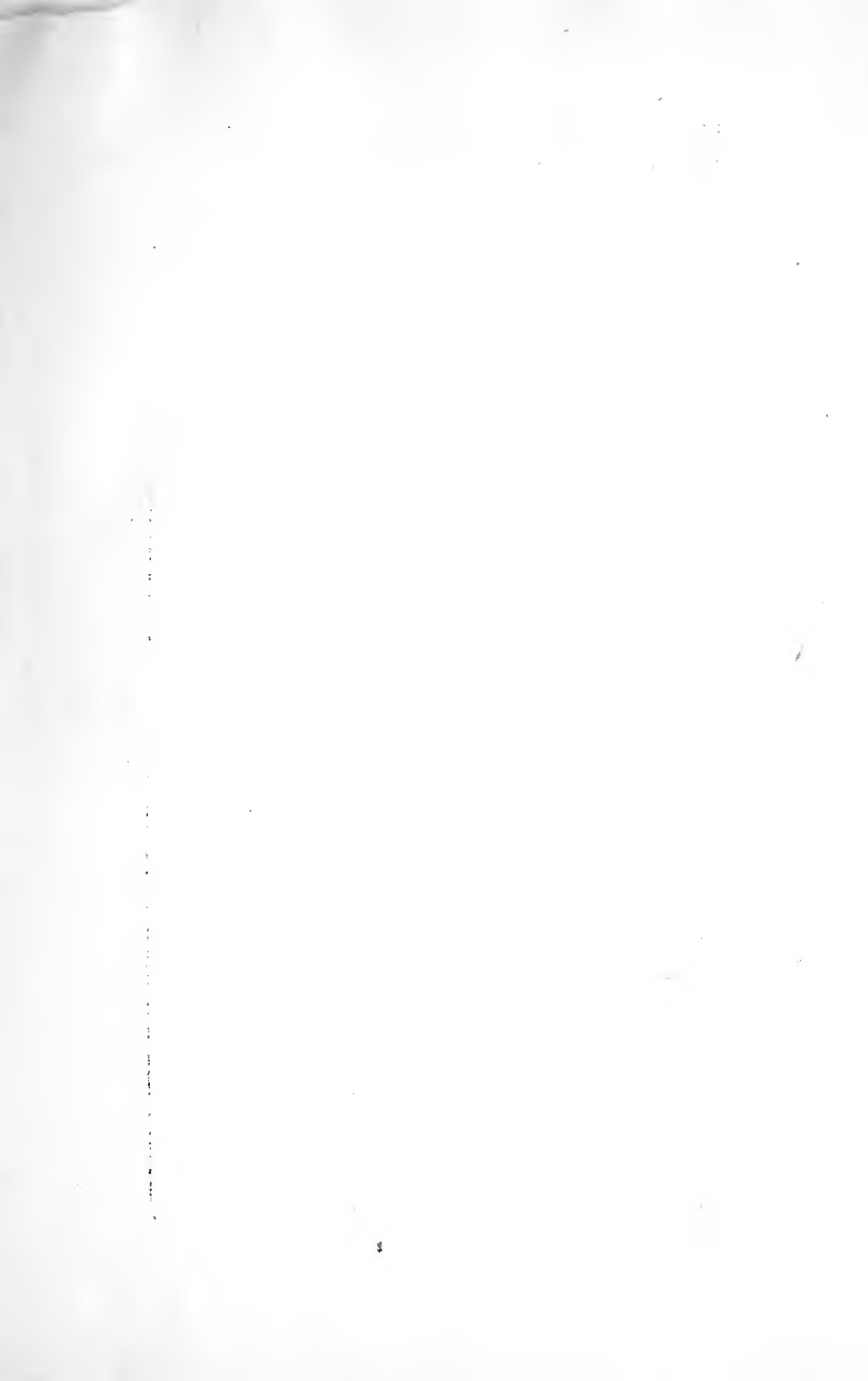


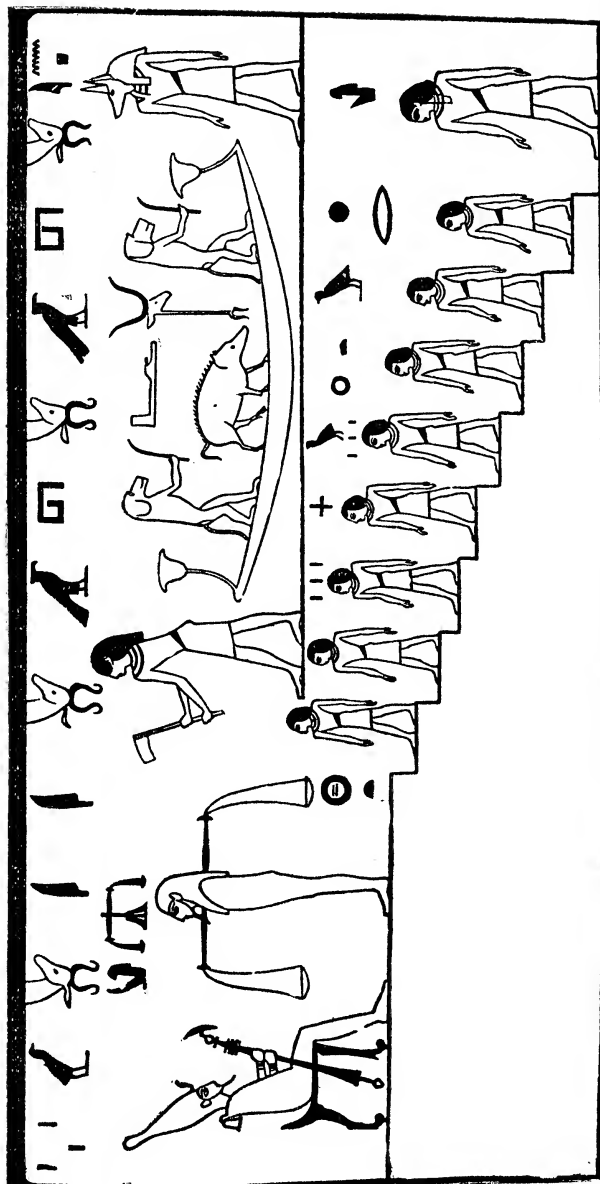












From an Ancient Inscription.

Osiris or Osiris adjudging the Dead; his sceptre being the sign of the left-hand. The condemned Soul, metamorphosed to a hog, with the out-stretched arm above, is being conveyed to A-Nub-is by his Apes or Kerberuses; but the lotus at each end of the boat signifies "hope." It is the divine son Char or Horus who cuts the cable.

SECULAR VIEW OF THE BIBLE.

*FROM STUDIES OF THE HEBREW; WITH
THE EVIDENCES AS TO JESUS.*

BY

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NEW YORK.
PETER ECKLER, PUBLISHER,
1902.

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THE ECKLER PRESS
35 FULTON ST.
NEW YORK.
1902

g. E. M. Oct. 10/22

PART I.

[*"According to the number of thy cities are thy gods, O Jehudah!"*
—JEREMIAH, II ; 13.]

[*"Thus saith the Lord God unto Jerusalem, thy birth and thy nativity is of the land of the Canaanite; thy father was an Amorite and thy mother a Chittith."*—EZEKIEL, 16 ; 3, 45].



TO THE READER.

NO statement made in this book, save this sentence, is meant to be positive; all is tentative, suggestive.

It is due to God and to mankind, it is due to that universal and spontaneous aspiration of all men which we call religion, and it is due to literary art that the Bible should be rescued from its isolation, and made a common heritage. The currents of modern thought and taste, supported by human experiences, are leaving this most valuable and charming book in an eddy. We no longer read it as our fathers and mothers did.

Our present translations of these writings render them hostile to social science. Intelligent people refuse to believe that God was for many centuries only beneficent to a little tribe or nation, who were no better, no wiser, nor more fortunate than others. The story of the Jews must be regarded as we would that of any other people; hence their writings are not more sacred than those of others.

The Church has seen fit to declare these writings sacred, but it does not require us to consider the Jews themselves a sanctified caste. But surely the mere annals of a people, the secular narratives of the Bible, were never designed by any one to be considered as the word of God, whatever may be claimed for the prophecies and visions. As in case of all other reports of events, these narrations are subject to the doctrine of probabilities.

Science, which is the kinship of facts, is forced to deny

that to be the word of God which solemnly states that, in order to complete the slaughter of a fleeing foe, Joshua made the Sun stand still for a whole day. The Church itself can not wisely insist that this miracle was wrought; and yet if it concedes aught on the subject, even that it is figurative, the whole fabric of miracle falls, since anyone would then have a right to construe as figurative or untrue the reanimation of Lazarus after his body had putrefied, or any other miracle or prodigy; so that if the Church holds us to a belief in the miracle of Lazarus or the immaculate conception, we must hold it to its endorsement of the statement that Joshua stopped the Sun, for by its adoption of the Bible as a whole the Church has declared one assertion in this word of God as sacred as another.

The Jews had a right to fancy that they were under the special care of God. They had a right to suppose their law-givers or prophets had interviews with God. Others besides the Jews have believed the like. Thousands of devotees of every land who pass a night in prayer and ecstasy console themselves in much the same way.

But the mere annals of the Jews or Israelites do not show these annals were messages of God. Indeed, parts of the Jewish writings, such as the Ruth, the Esther, the Canticles, have not the least hint of religion, or the providential care of Jehoah or other name of God; and the Church, for devout purposes, may as well have incorporated into the canon the "Cupid and Psyche" of Apuleius as these. And so the Har Ephraim stories of the Judges and other parts of the Jewish writings have almost as little reference to religion as those we have mentioned. The same may be said of the story of Joseph, who succeeds by his wits and not by any help of Jehoah.

Hence, even if we should consider many parts of the Bible to be sacred, or the word of God, there are other parts of it which have nought to say of God or his help, and

therefore cannot be by any one deemed religious, or thus sacred from criticism and comment.

The purpose of all our translations, however, is to make of these writings a sacred book. The translations thus show the effect of this deliberate design. No accurate result can be attained when such is the method. We only get a religious meaning when very often there is a duplicate and opposite meaning in the same story; a practice which is the wit of Oriental story-telling.

The prime fault, however, of our translations is that they are so rendered that, with the assistance of the Church authority, they cut off these writings from their natural and inalienable connection with contemporary cults and literature. The religious bias isolates them. And this when many of the incidents are in touch with the Egyptian and Greek and Chaldaic literature which has survived to us. One may be shocked at our suggestion that Israel in the Ma-Debar or "wilderness" has for its basis the popular myth of the hero's descent into Hades, but there is certainly nought in the story of Shimshon or David which should exempt them from explanations we apply to the story of Heracles or Bellerophon, or the Egyptian tale of "The Two Brothers." It is not easy to see how anyone's salvation can depend on his acceptance of the statement that Joshua stopped the Sun or that Mosheh turned the Nile to blood or that Jesus cast out devils who went into the bodies of a drove of hogs. Is it not more sensible to rest our hopes of bliss hereafter on an honorable life than on our credulity as to these superhuman narratives?

Certainly, we have left to us, after so treating these narratives, the whole of the Law and the Prophets. Adhering to this Law, we may continue to kill men who gather sticks to cook their dinner on Sunday (Num. 15: 32-36; Ex. 35: 2), and we may continue to kill our wives and children if they ask us to serve other gods than Jehoah (Deut. 13: 6-10), &c. Still confiding in the "Prophets," we may con-

tinue to believe that Ezekiel saw men with four faces and four wings, and that Daniel saw lions with feathers like an eagle and leopards with wings like a fowl, and that Joel's day of Jehuah will be preceded by the darkening of the Sun and the Moon turned to blood. But by all means let us absorb into our literature, with reasonable explanations, the gems of antique fancy which have come to us in the stories from the Hebrew, so that we may leave them no longer stained with the soil, but cut into glittering facets, and sparkling in the crown of intellectual manhood, as dear to the Buddhist as to the Jew, to the Brahman as to the Christian.

In Part II of this book will be found the sequence of a dissection of Hebrew story. That Jesus lived, and won some little following, uttered some mysterious discourses, created some commotion, and was put to death, seem to be facts which the most skeptical must admit. Whatever else is said of him will be found discussed or referred to herein. It will be seen that he is the product of the Jewish Scriptures; that most of the incidents of his life are depicted in them. That he did not perform as wondrous miracles as Joshua or Mosheh is because he was on a real stage and was an actual personage.

The ideal of Jesus is as ancient as suffering yet hopeful humanity. Whether applied to Jesus or to some other this ideal will never die. The intelligent understand that it has numerous names and phases. There is no mystery about it. This ideal is that of the Deliverer. It is Hope personified.

We shall continue to have theophanies. Has not the divine Mother appeared to us at Lourdes within half a century? There must be others as they are needed. Those who prepare them for our poor distraught humanity are their benefactors. Suppose it be true that the augurs wink at one another when they meet; are their beautiful devices

the less solacing for that? Think of the miserable myriads who are consoled! It would be better, perhaps, if they would give us, in place of the old giant-killers, the gentle souls who bathe the tired feet with their tears and wipe them with soft hair. But this is not to say that those of us who pretend to possess intelligence should refuse to understand these social phenomena, these devices, these writings; and surely the writings should be made intelligible, and only accepted when fairly and impartially translated.

NOTE.—In our rendering of the Hebrew words and names we have invariably used the Heth as “Ch,” and left the He to do the office of our “H;” and this seems conformable to the Egyptian rendering of Hebrew words, as well as the Greek usage of them. The Bible translators have no rule on the subject, and use the Heth either way. But the Caph we have also used as “Ch” when perhaps it should have the hard sound of the Koph, which is that of “K” or “Q”; but this latter is less important than the rule we adopt as to the Heth.

CHAPTER I.

PURPOSE OF HEBREW NARRATIVES.

THE solemn endorsement of the Jewish Scriptures, now embodied as the "Old Testament," by the Christian Church must stand out forever as one of the most remarkable facts in the history of religions. By this act Christianity made itself liable for and guarantor of a series of writings not a line of which has a known author, and but few incidents of which are corroborated by other testimony; writings which record prodigies and miracles more daring and more frequent than are asserted in the literature of any serious sort promulgated by any other people. The first known promulgation of this series of writings was that in the Greek language, called the Septuagint, which began with the translation of the "Law" into that tongue, perhaps as early as 200 B. C., but the history of which translation is not known. The Masoretic text of the Hebrew, in which rules for spelling, punctuation, and vowelling the consonants are laid down, is that from which English editions are rendered, but which Masoretic text was so much later than our era that Jerome at Bethlehem, who translated from Hebrew into Latin, about B. C. 400, did not use it; so that no one can say what alterations were made in the original writings or when they took the precise text from which our translations are made, though all the books are understood to be enumerated by Josephus, writing at the close of the first century. That we possess the Hebrew Scriptures substantially as written seems, however, quite

probable, qualified as this must be by any translation from an obsolete language used in a distant age, and from the standpoint of favor which requires that a sacred book must be had.

Whether or not Christianity acted wisely in incorporating the Hebrew Scriptures into its creed or system, and thus standing sponsor for numerous positions which science must perpetually combat, and which must ever conflict at many points with ethical development, can be perhaps answered in the affirmative while we have an unscientific and uncritical age, but must put the Church on the defensive should the opposite epoch arrive. Judaism can of course reply that Christianity has its own cross to bear in its repeated assertions of the violation of natural laws, but at least it can be answered that these were for the advantage of mankind, and not alone for the behoof of a wretched handful of obscure people upon whom the most stupendous miracles had no contemporary effect. In the long run, however, it seems very probable that Christianity will suffer as much as it has gained or will gain by thus chaining itself to a corpse.

But it must be said that the Jewish Scriptures often supply correctives to their narratives of the marvelous which suffice to disprove them. When we hear that Mosheh led six hundred thousand fighting men out of Egypt (Ex. 12: 37; Num. 1: 45-46); that at Zemaraim ("fleeces" or "leaves") the Judeans arrayed 400,000 "valiant men of war" against 800,000 "chosen men" of Israel, of which latter a half million were killed in that battle (2 Chr. 13:); that Asea's 580,000 Judeans defeated one million Ethiopes (2 Chr. 14: 8-15); that Shelomeh had one thousand wives and concubines (1 K. 11: 3) and forty thousand stalls for his chariot horses (1 K. 4: 26), and built a temple which he overlaid with gold (2 Chr. 3: 4-5), &c., we have other statements which almost directly deny such as these; for two generations before the twelve hundred thousand

Hebrews are said to have met in battle at Zemaraim, David, sovereign of both monarchies, mustered "all the chosen men," and these numbered only 30,000 (2 Sam. 6: 2); and a century after Zemaraim the king of the northern monarchy, Achab, numbered "all the people, even all the children of Israel, being 7,000" (1 K. 20: 15), while his contemporary king of Judea is credited with 1,160,000 "men of war," besides the garrisons (2 Chron. 17: 13-19). And Asea's host and victory over the million Ethiopes does not prevent his call on Damascus for protection against the petty sovereignty of Samaria (2 Chr. 16: 1-10). In the case of the host of fighting men who left Egypt, under the special protection of Jehoah, it must seem that 600,000 valiant men had no manly motive for flight or migration, and that their wanderings for forty years in a corner of that continent which Alexander of Macedon set out to conquer with 35,000 men, requires the ecclesiastical explanation given it (Num. 14: 26-45) of Jehoah's displeasure. So, it must seem that the riches and power of the famous Shelomeh were not historic in great degree when we find he did not sufficiently pay cHiram of Tyre for the money and timber had of him even by ceding a district which lay within about sixty miles of Jerusalem (1 K. 9: 11-14); and when his father David fled on foot (2 Sam. 15: 30) before Abshalom, news of whose death came by men running afoot (18: 24). To these of many instances may be added the manifest feebleness of the Judeans when Nebuchadrezzar in three raids sent there only found 4600 persons he saw fit to carry away, which 4600 constituted the famous "Captivity" (Jere. 52: 27-30).

The custom of every person and of every people is to glorify and magnify the exploits of their ancestors. The humblest as well as the most cynical are openly or secretly proud of a genealogy which gives consideration in the eyes of others. This trait is a valuable one, since it leads to pride, a virtue which often saves from meanness. Ancient

writers, such as Homer, Livy, Virgil, were addicted to this, and Josephus is a conspicuous example. If the Jewish authors of the annals of that people were innocent of this tendency the fact would be out of the usual order. Indeed, it must seem that there were especial circumstances at the date of the composition of the body of their writings which influenced this natural or social disposition.

The special circumstances to which we refer are coupled with and involve the date of these writings. In a subsequent chapter we shall take up the several books in detail, and briefly point out the internal evidences of their date; but there are external evidences which are also largely conclusive, and which will be mentioned as we proceed. It is, indeed, difficult to see how, if Jerusalem was so utterly burned and destroyed by the Chaldeans, B. C. 586, any writings then extant could have escaped destruction. Among the country people, and in other towns, there were no doubt many songs and stories of heroes and saints; many shrines whose devotees told of exploits and miracles; for every town had its own god down to co-exile times (Jere. 11: 13), as the names of the towns also attest. The songs of Lamech and of Deborah, that of the Bow, and the stories of Jakob, Gidaon, Shimshon, David, &c., were at best local survivals of a nebulous and incipient literature. If, on the other hand, the Old Testament books were written after the arrival of Ezra at Jerusalem, B. C. 456, save that portion which he brought with him as laws, it may be that some of it was composed in foreign lands; in Chaldea, Egypt, Syria, Phœnicia, Arabia, or wherever else the misfortunes of their country had dispersed the Canaanites. "When Zion travailed," says the Isaiah (66: 8) "she brought forth her children"; her literary children, we delight to understand. Adversity brings into play the intellectual faculties as well as the imaginative capacity. Rendered thus active, yet retaining certain local peculiarities, it would be natural that those who arose to opulence or royal favor should

father a literature, or claim it, which would explain their absenteeism, and even avouch their respectability. We shall, however, probably be able to see that the main body of the Jewish writings as we have them in the canon were composed for domestic purposes.

It is curious, if this latter postulate be accepted, that Greek literary activity began about the same time, B. C. 450, though its volume was far greater, vastly more varied, and almost equally durable, yet confined mainly to two or three centuries, as was that of the Jews or Canaanites; Herodotus, Æschylus, Sophocles, Euripides, Thucydides, Aristophanes, Xenophon, &c., being actually or practically contemporaries within that fifth century before Christ when it appears the main portion of our Old Testament canon was written.

It must seem that the Jewish annals detail atrocities which in this ethical day serve to condemn rather than to glorify them as a people. Thus, the destruction of the Midianites, told in the 31st chapter of the Numbers, where the Hebrews claim "they slew every male" (v. 7), even "every male among the little ones, and every female that hath known man by lying with him" (v. 17), reserving only virgins, of whom thirty-two were awarded to Jehoah (vv. 40-41); this, we say, could not have been told to honor their ancestors. The like must be said of the 10th and 11th chapters of the Joshua, in which "all that breathed" were destroyed, and the 15th of 1 Samuel; as, also, the horrors committed by David on the captive Ammonites of Rabbah (2 Sam. 12: 31). We prefer to believe, and think it demonstrable, that such stories as these were written by the Ezraites or Jehovist sect in pursuance and illustrative of that policy of exclusiveness inaugurated after the arrival from Babylon in order to prevent adulteration with surrounding peoples (Ezra 9: 1-2; Nehe. 9: 1-2). The correction of the Midianite story is readily found in the Elohist statement of the Judges (6: 1-6),

where, a few generations after Mosheh is thus said to have destroyed the people who cared for him when he was a fugitive, and one of whom he married, it is found that the Israelites were subjugated by the Midianites, who were "as locusts for multitude; they and their camels were without number" (v. 5); and hence the utter destruction of them recorded in the Numbers (31:) could scarcely have been told save for the purpose of making them abhorrent to the returned Jews at a time after the "Captivity" when "multitudes of camels" still bore gold and spices, and perhaps bebies of Midianite damsels, from Sheba to Tyre and Damascus (Isaiah 60: 6). The alleged destruction of Hazor (Josh. 11: 10-15) is of like sort, only more glaring in its contradiction, as, soon after the Israelites are said to have destroyed that town, they were subjugated by Jabin, king of Hazor (Judges 4: 2-3). It will be found that this polity of exclusiveness is responsible for most of the dreadful atrocities alleged to have been done upon the surrounding peoples; responsible also for such charges as that the Ammonites and Moabites were descended from the incest of Lot with his daughters; for the story that Esav (Edom) sought to kill Jakob (Gen. 27: 41); that the Canaanites (Amorites, Jebusites, Sidonians, &c.) were under a special curse to be "servant of servants" (Gen. 9: 25); that Keturah, ancestress of the Midianites, like Hagar, ancestress of the Edomites, was not "another wife" (Gen. 25: 1) but the "concubine" (1 Chron. 1: 32) of Abraham. These and other similar atrocities and calumnies, we say, were not so much boasts of their own ancestry by the Jews, as they were the arguments of the Jehovists for home use at Jerusalem under the Ezraic polity of ethnic and sequent religious isolation; fostered as was this polity by such contact with the civilization on the Euphrates as made the neighboring Bedouins appear uncouth. It will be observed that the main Elohist accounts are more fraternal and amicable as to other peoples; since we have in these the prayer of

Abraham for and the promise of El to Ishmael (Gen. 18: 18-26); the friendship of Esav and Jakob (Gen. 33:); the intermarriage of Israelites with Canaanites (Judges 3: 5-6); the marriage of Ruth of Moab with Boaz, of Esther with a Persian, and other evidences of more liberal opinions or of absentee authorship.

The Jehovists or Ezraites insist that theirs was a nation of great antiquity, which had formerly dwelt in Egypt, and whose ancestors had made a contract with Jehoah (Gen. 28: 20-22) to be his particular people; hence they were not to adulterate with other people. The Elohist school or sect, which might be called that of Jeremiah, seem to know little about these claims. Thus, this latter sect say the Israelites dwelt in Gilead three hundred years before they crossed the Jordan into Palestine (Judges 11: 26); while it is the Ezraites or Jehovists who relate the horrible history of the conquest and extermination of the Canaanites. It is easy to suppose there were tribal movements and growth among the tribes or peoples about the Jordan, and that some family of fugitives came there from Egypt; but that there was a Joshua and a wholesale conquest, attended by the frightful massacres recorded in the 10th and 11th chapters of the Joshua, seems to be a mere literary effort to illustrate the doctrine of exclusiveness which Ezra had promulgated. The Joshua itself, as well as the Elohist book, the Judges, contradicts these merciless and unequalled atrocities; showing as it does that the Canaanites were not destroyed or removed (Joshua 9: 17-18; 13: 13; 15: 63; 16: 10; 17: 12), while the author of the Judges (1: 21, 27-36; 3: 5-6; &c.) denies the story of conquest and wholesale murder. Even Rachab, the traitor-harlot of Jericho, seems to have been absorbed into Ezra's nation (Josh. 6: 25); but it is proper to note that moral obliquity reaches its ultimate when the author of the Matthew (1:5) asserts that this infamous woman was an ancestress of Jesus of Nazareth, and when the authors of the Hebrews (11: 31)

and the James (2: 25) seek to honor her. It also seems that a certain Kenite tribe of Midian became a part of the Israelite nation (Judges 1: 16). In its arraignment of Jerusalem the Ezekiel (16: 3, 45) twice charges that "the Amorite was thy father and thy mother a cHittith," two peoples who are said to have formerly occupied the country, but who were not descended from Abram or Jakob, and the charge is preferred some nine centuries after the supposed extirpation of the Canaanites by the famous Jehoshua. But the Ezra (9: 1) itself, a thousand years after Jehoshua, shows that the Canaanites, cHittith, Perizzites, and Jebusites were occupying Palestine at the time Ezra himself was at Jerusalem, and still later the heathen were round about Nechemiah (Nehe. 5: 17); texts which are fatal to the alleged conquest and extermination by Jehoshua, if not to the whole preceding history, at least so far as this asserts the supremacy there of the Hebrews, or the existence there of the Jews. Indeed, the Ezekiel, which professes to have been written during the "Captivity" by one who calls himself Ben-Adam or "son of man," possibly gave, in its closing chapters, the hint upon which the story of the occupation and division of Canaan by the Hebrews was founded.

It is a bold yet possible conjecture that Ezra, in writing the Exodus and some other parts of the Pentateuch, used the legend of Osiris, familiar to all the ancients as that of a "Deluge" (Arabic *Tuphon*; Heb. *Shet-Aph* or *Ma-Bol*), and that Isar-El in Ma-Debar or Ma-Deb-ar (trans. "wilderness") is the Egyptian Asar overcome by Seth (Gr. Typhon), as the "Mediterranean" (Heb. *Acheron*) annually drains the "cup-bearer" (Heb. *Ma-Shek-ah*) Nile, or symbolically puts it into its Aar-On or "ark," where he becomes the Kann-aa (trans. "jealous"), perhaps "embalmed" (*Ia-cHan-at*), or Cana-An god; for Ma-Deb-ar, literally "from-speaking" (Ex. 34: 33), would be the land of "silence," though Debar is rendered "speech," "oracle,"

"thing," "plague," while Deb-ah is "evil-report," like the Greek Diab-Allo or "slanderer," whence "diabolic," and Debel-ah is a "cake," such perhaps as Egyptians put in the tomb with the dead and the Greeks into the mouth of the deceased for an offering to Kerberus, as in the *Æneid* (6: 419,), and so the Dub or "she-bear" which tore the wicked children (2 K. 2: 24). The "Pass-over" or Pa-Sach, which is alleged to have commemorated the departure of Israel into Ma-Debar, cannot be positively identified with Egyptian rites unless we knew better what these were, and because their sacred year changed entirely around the calendar in the course of 1460 years in consequence of the omission of the surplus six hours above the 365 days, but Pa-Usek ("the Usek") was both a transport "boat" (Egyp. *Oua*), whence perhaps Je-hoah, and the necklace or collar of Osir-is; the observance of carrying the sacred boat toward the sea and the finding of his body beginning about the 9th and not the 13th of Nisan of a fixed year; while, on the other hand, it has been suspected the Hebrews or Jews worshipped at one time the foe of Osiris, Seth or Set, which is possibly supported by the name of their priestly dynasty of Zad-ok, the Egyptian form of which would be Sat-uk; but it is possible also, as the name Ezra is apparently the same as Osir-is, that Ezra changed the older cult of Set or Melachzadek ("Melchizedek") to that of Osir-is, as the name Aberah-Am also means "pass-over" (*Aber*), and Abera-im is our word "Hebrews."

Howbeit, the Israelites start into the Ma-Debar, first stopping at Succ-oth, and they cross the *Jam Suph* (trans. "Red Sea"). They carry the bones of Jo-Seph, otherwise "Baal cHelom-oth the Liz-ah" (trans. "dreamer") as his brothers call him, perhaps "the god who speaks in dreams," or interprets them, though Saph or Saph-ti was a name of the Egyptian deity worshipped on the Red Sea, as well as a name of Osir-is. They were led by Mosheh the Nebie, who seems under this "prophet" title to be A-Nub (Gr.

A-Nubis; feminine Niobe; Chal. Nebo). the conductor of souls in Egyptian theology, and represented usually with the head of the "jackal" (Heb. *Shual*; Egyp. *Sabu*). The other parts are elaborations. This allegory, applied to the Hebrews, had a practical purpose, perhaps, as many Canaanites migrated to Egypt after Nebu-Chadnezzar destroyed Jerusalem, and the purpose may have been to fetch them back, for it seems to have been written after the Jeremiah (41: 17, etc.), in whose remonstrances against that sojourn one finds no mention of it, and certainly the citation of a former cruel bondage there would have been his most potent argument. No doubt there were other fugitives to Egypt, and the stories of deluges, descents into Hades or Sheol, voyages to the land of ogres and giants, etc., were common to the ancients; and "brought you up out of *Mi-Zera-im*" is good Hebrew for "from-Zera-im" or "enemies," or "from-seeds" or "from-rocks"; the latter definition reminding one of the escape of Odysseus from Scylla (Sach-El) and Char-yb (cHoreb)-Dis, from Cyclops and Sir-ens, for he, like Joshua or Caleb, was the only one that survived. In the story of Osir it is only his body that is recovered, and this is found and cut in pieces, so that his soul passes into Amenti or Kar-Neter to "judge" (Heb. *Sheph-at*; *Daian*) other souls, whom A-Nub brings to him; and some are changed into pigs or given to Am (Egyp. "devourer"), the original Kerberus, while the good or "justified" (*Cher-u* or *Tum*) become Osir-ei (Isira-Ael-ites?) and dwell in Aal-u or Aar-u, which latter perhaps gave name to J-Eru-Salem. In the Greek Osiri seems Hera- or Era-Cles, and, after all his good works for men, he suffers while in love with Iol-e, but in El-ysium he is wedded to Hebe, as the outlawed or aged David is to Abi-Gail or Abi-Shag, or Hebe-Gail and Hebe-Shag; perhaps the Rach-Ab who welcomed Israel's spies whom Joshua sent out from Shittim or the "acacias" of which the Aar-on was built (Josh. 2: 1), for Hebe is the Hapi or "Nile," the

"cup-bearer" (Heb. *Ma-Shech-ah*) of the Elohim or Olym-pus.

That the Jews were a religious body rather than a tribe or family their writings show. The doctrine of exclusiveness seems never to have been practiced till urged by Ezra and Nechemiah (13: 1-3), and perhaps then only applied to members of their religion. In the royal times no one is represented as being reprov'd for marriage with a foreigner, though little importance can be attached to that history. Ezra's violent remonstrance against the practice must appear to have been made before the command "Thou shalt not adulterate" was written, as he fails to cite it, just as Nechemiah fails to cite the Decalogue against the Sabbath breakers (Nehe. 13: 15-30), for it was then too new to be authority; for Ezra, the real Mosheh or law-giver, had then little of that sanctity which caused the Koran (ch. 9) to say the Jews termed him "Son of God," and from whose name we may have the word "Isra-El-ite."

This command, "*Lo Ti-Neaph*," or "not adulterate," cannot mean the individual offense as now understood, since in such case there would be two commands on the same subject in that epitome of social law, but must be deemed the national inhibition as against the private inhibition not to covet another's wife, &c.; and at one place (Rom. 7: 7) Paul seems to have understood this latter command as here stated, while the Jeremiah (3: 8) and the Ezekiel (23: 37) use the term "adultery" for the worship of foreign gods, doubtless having Asherah in mind, but seeming ignorant of Ezra's Mosaic decree. The fact that Mosheh himself had foreigners for wives might operate to deny our construction if he were the author of the decalogue, but such assignment to him may have been made to destroy his cult, and some kind hand has deftly evaded the accusation by asserting that Mosheh was above the "prophets" (Num. 12: 1-15); yet the Jehovists will have it that violation of this law brought a plague which slew 24,000 Hebrews (25: 1-17), while

Mosheh, whose first wife was a Midianite, stood by and approved the butchery of Zimri and his wife for doing what he himself had done. But, if this command had been ancient, it must seem that Nathan would have reproved David and Shelomoh, that Elijah would have reproached Achab, &c., but no one seems to have cited the decalogue against the practice, nor does it seem to have been a law till the time of Ezra and Nechemiah (Judges 3: 5-6; Ezra 9: 1-2; 10:; Nehe. 13: 23-31), though "strange women" were thorns in the flesh to Abram, to Shimshon, Shelomoh, Achab, and others. When the northern state fell, and its people were taken into Assyria, B. C. 720, no such law or custom appears to have prevailed, otherwise they would not have been so absorbed into the people among whom they were placed as never after, in a single case, to be heard of; a fact which could not have reasonably occurred had this command been promulgated beforetime.

Stress is laid by us on this law of exclusiveness, which Ezra made the corner stone of his state, because it gave the Jews or Jhoahs as a distinct and curious people to secular as well as religious history. The purity of the *Dama* (trans. "blood") or of the *Zara* (trans. "seed"), coupled with the Messianic hope of Jehoah's final care for them, seems the secret of their racial life even to this day; aided as this has been by the pressure of the millstone of persecution and sequent isolation. And so, if Christianity went back from an empty sepulchre to make a Christ, Judaism went back from a haughty precept to form a religion and a history.

CHAPTER II.

ALLEGORY OF THE EXODUS AND THE WILDERNESS.

OUTSIDE the Pentateuch Mosheh is mentioned only some two score times. His miracles are practically unknown to the "prophets" and poets, and scarcely at all in the history. The great obligation Jehoah claims that the Jews are under to him is that he, not Mosheh, brought them out of "Egypt" (Mi-Zera-im). As remarked above, this word may have come to be known as Egypt, whom its people called Chem or Kem, and yet it means several other things, as stated, together with Me-Azor or "from-prison," as Azor is rendered "shut-up," and the Latin Miser or "misery" may represent it, as also the hot summer month called by the ancient Egyptians Mesore, corresponding to the Hebrew month Tham-Uz and the Arabic Shawwal ("Sheol"?); so that any "bondage" or "captivity," even that at Babylon, may be referred to by that word. Indeed, it is a bold but possible conjecture that Zeru-Babel, or "enemy" or "seed of Babylon," may be the same as Abraham who also came out of Chaldea; that Ezra the scribe was the type of Mosheh; as Nechemiah of the militant Jehoshua; since certain parallelisms exist; for Zeru-Babel failed as Abraham did to establish his immigration; and Ezra failed as Mosheh did; while success was left to the swords of Nechemiah and Jehoshua. That Zeru-Babel and Ezra both brought with them a number of settlers from Chaldea is not altogether substantiated by the language of

the two peoples being so nearly the same, for that would be to say that the Phœnicians failed to extend their language, which was practically that of the Jews, and the two dwelt at each other's door. But, since we seem in the books Ezra and Nehemiah to be on historic ground, it is probable that this "return" is rather the movement of Euphratic peoples from the Persian conquest, for it is incredible that the forty-six hundred people the Jeremiah (52: 28-30) says were carried off, in B. C. 600-586, should have increased in fifty or sixty years, B. C. 535, to 49,897 (Ezra 2: 64-65), and yet leave others to come with Ezra eighty years later, B. C. 456. Certainly it is admitted in the Ezra (2: 59) that all were not "seed of Israel," but there can be little doubt that the 49,897 is a gross exaggeration, unless they again fled within the next century (Nehe. 7: 4). The Ezekiel (47: 13, &c.), giving an account which seems to have been between the time of Zeru-Babel and Ezra, shows that there was a scheme of these immigrants to parcel out Canaan, as if these people had not before had this done; inasmuch that perhaps the Ezraic writer of the Joshua may have adopted the hint, and applied it to the figurative occupation said to have happened nearly a thousand years before. The arrogance and insolence of the new sect or people (Ezra 4: 1-3), and "the cry of the people and their wives against their brethren the Jews" (Nehe. 5: 1), coupled with the statement that Nebuchadnezzar left only the poorer sort in the land (2 K. 25: 12), indicates that some religious or racial distinction existed, such as those who have considered the Pharisees and Sadducees and Essenes of centuries later seem not to have reckoned with. That the worship of Jehoah was at this time introduced under that name seems to us very probable, and this as against the old worship of Bes or Je-Bus, or Zadok or Sat-uk; but the nature or character of the religion introduced into the second temple, that of Zeru-Babel, is indelibly described in the famous 8th chapter of the Ezekiel, which shows that the "second

temple" was a liberal Pantheon. That there was no territory of consequence attached to the stronghold Jerusalem when it was overthrown by Nebu-Chadnezzar seems probable from the fact that Mizpah and its temple (Jere. 41: 5), three or four miles away, seem not to have suffered at the same time; but the insignificance of Jerusalem, save as a rocky fortress of lawless men, appears more fully when we find that even the daughters of the "King" of Jerusalem were respected or disdained by the conqueror (Jere. 41: 10).

The place of detention, which seems to have been assigned to the captives taken from Jerusalem by Nebu-Chadnezzar, appears as Sepharad (Obad. 1: 20); supposed to be the great town Sippara twenty miles above Babylon. We are told that there the Sun was adored as a physical object or operator; as a disk of light, and not by anthropomorphic or other symbol of force or majesty or beneficence, and the great temple there was called the house of Par-Ra; but so there was a house of Pharaoh at Tacha-Phanes (Jere. 43: 9) or Ta-Caph-Anes., to which the Hebrews fled after the Pek-od or "visitation." We have noticed that the prophet Jeremiah, in his desperate effort to prevent the sojourn in Egypt, says no word about the former enslavement there, nor is there any allusion to such an event by him or the other writers when they sum up the iniquities of Egypt (Jere. 46: 14-28; Isaiah 19: 1-25; Joel 3: 19; Nahum 3: 8-10; Ezek. 30:—32:), which three chapters of Ezekiel are wholly devoted to the sins of Egypt. Thus these writings seem, from this strange omission, to be older than the story of the Exodus; and yet we may be assured that not one of these books is older than the Chaldean inroad; so that it is not at all certain that Sepharad was the Euphratic Sippara. Possibly, however, the name suggested the wife Zipporah as well as the midwife (Ex. 1: 15) Shiphrah, in the Exodus story, for whom the Elohim built houses. No one can deny the importance of Sippara, since it was in that twin town, divided as it was by the Pur-at, that the Chal-

dean Noach built his boat, buried his books, and set afloat, as the cuneiform inscriptions tell us ; nay, more, we are told that its special deity was called Malik, and that its sacred name was Ma-Oru ; though Greek writers called it "City of the Sun ;" but it is nowhere else suspected of connection with this record unless it was used to make odious the name of Baal-Ak, son of Zippar, who sent Baal-Am to curse Isra-el, as well as the repudiated (Ex. 18: 2) wife of Mosheh, and even the liar Sephira of Christian story (The Acts 5: 1, &c).



The Sha, symbol of Seth or Nub-ti (Gr. "Typhon").



The staff held in the left-hand. The Egyptians called it Ouas and Sem and perhaps Tham.



The Tau or Tav (Egyp. Anche), or sign of "Life," held in the right-hand of the gods.

No animosity is shown toward Egypt in the Jewish Scriptures. On the contrary they are favored (Deut. 23: 3-4, 7-8). The word Chem, the name of the country, is, indeed, attacked in the incident of cHam the son of Noach, but that was evidently on account of the Canaanites, and belongs to the Ezraic policy of exclusiveness. That an "ass" is called cHamor may also have some significance, but perhaps connected with the cult of Set or Typhon,

which was superceded in Egypt, and there he was represented with long "ears" (Egyp. *At, Set, Sem*, an "ear"; *Satem*, "to hear"), but as the Egyptians had no letter "D," we may here find the Hebrew *Ad* or *Ed* ("witness") and *Iad* ("hand"), *Iada* ("wise"), all from *At*; and the Egyptian *Set* would be *Sid*, whence *Sid-ah* ("field"), and perhaps also the old deities *Shad-ai* and *Zad-ok*; while *Sem* was retained by the Egyptians as the name of their pontiffs or highest order of priesthood, as perhaps "hearer," and distinguished by the leopard-skin or "hairy-mantle" (Heb. *Addereth Sha-ar*), and perhaps *Shem-u-El's* *Me-Ail* or "robe;" though the crop-eared ass which represented *Set*, was called *Sha* or *Shea* (*She-Ol?*), and its lithe limbs and long and tufted tail, with its repose on its haunches, perhaps gave name to the Greek *Chem-æra*; and it may be that it is in this connection that *Shemu-El* ironically calls *Shaul* *cHem-eddeth* (1 Sam. 9: 20) if one could allow "desirable" as the meaning, though "*Chem-Ad-ah* of women" (Dan. 11: 37) is probably *Aphrodite* or *Adonis*. But *cHem* is "father-in-law," and *cHem-oth* is the name applied to *Na-Om-i* in her relation to *Ruth*, and *Na-Om-i* seems *Isis* or *Ceres*, the Earth or Egypt in her character of *Lech-Em* or "wandering-mother," whose shrine was at *Beith-Lechem* or "*Beth-Lehem*," as feminine of the god *Kh-Num*, whose wife was *Sati* or *Sa-ti*. *cHemor* or *cHem-ah* is used as "butter" (Gen. 18: 9; Judges 5: 25; Isaiah 7: 15) as well as "slime," but in such connection with remarkable events that it perhaps has a subtle meaning, for the *cHeme-Aah* which *Aimman-u-Ael* (trans. "*Immanuel*") was to eat is perhaps the *cHom-Ez* (Ps. 69: 21) or "vinegar," as all the gospels understood. *Chem-osh*, the *Shi-Kuz* or *Shikk-Uz* of *Moab* (1 K. 11: 7), who had a shrine on the Mount of *Zeth* ("olive"), or *Seth* or *Set* (Egypt. *Tset*, "olive"), "where God was worshipped" (2 Sam. 15: 32), literally "which *Ii-Sheta-cHavah* [was the] name of *Elohim*," seems to show that in *Moab* as at *Jerusalem* *Set* and *Chem-osh*

were the old "Egypt" or Chem deity, and the Zad-ok or Sat-an, who gave name to or got name from Sid-on, as the Greek Po- or Api-Seidon may have done; but Sheta-cHavah (trans. "worshipped") is a feminine form, and cHavah is the "Eve" of Genesis, who is therefore seen to connect with the Athenian Athena who gave the olive to men, and who was recognized as the Phœnician A-Nath by the Greeks, daughter of Il or Cronos, and as the Egyptian Nit or Neith of Sai or Zoan (Tanis). Chime-ham or Chime-han (2 Sam. 19: 37, 40) seems mysteriously connected with the resuscitation of David, insomuch that we suspect the "eagle" (Egyp. *A-Chom*) or hawk which typified the risen Osir-is or his son Horus (*cHar*); and the name Ger-uth Chime-v-ham (Jere. 41: 17), by Beth-Lechem, "because of the Chaldeans," perhaps the "wise-men" of later story, sustains this, for *Ger-uth* (trans. "lodging-place") is evidently an Aur-ah (plural Aur-oth) or Aur-avah, a "manger" or "stall," where perhaps some sacred animal was kept in the old time when the religion of Chem or Egypt must have prevailed; for "G" is used as a prosthetic letter as vowels were, being added in the names Amorrha and Azzah so as to make "Gomorrha" and "Gaza;" hence we take Geruth and Auroth as the same.

The Jewish writings are much given to covert allusions and double meanings; a literary practice which might be expected in sacred writings or among an oppressed people, while changes in their religion and the violence of sect must have altered many terms, and caused the opposite meanings found in many words, such as *Kadesh* (trans. "holy" and "harlot" and "sodomite"), *Sachil* (trans. "wise," "foolish"), *Shadd-ai* ("trans. Almighty"), and *Shedi-im* (trans. "devils"), &c.; hence much of the translation is due to the context, while a translation of them designed for sacred purposes can of course employ the accordant sense. So, too, the offerings for sacrifice among the Jews were originally perhaps, as in Egypt, different

animals at different places; and it seems the Jews sacrificed any beast save a heifer or cow, there being one exception of this latter (Num. 19: 9-22); but, besides the cow or heifer, the sheep was generally sacred in Egypt, while it was a common offering in Judea; yet the "lamb" (*Sheh*) slain at Pa-Sach bears a peculiar name, probably the same as the Egyptian word for "sheep" (*Siu*), but is close akin to the Seth-ic beast Sha or Shea, and the names Mo-Sheh, El-Ishea (the latter not being mentioned outside of 2 Kings) seem to respond to the former names; and so She-Ol and Sha-Aul the king.

It seems probable that Ezra and his successors, who built the cult of Jehoah on his valuable service in drawing the Israelites out of Mi-Zera-im, a thousand or so years before, which might seem a hypothetic setting for a religious and social code, really had some historic basis which probably lies between the supposed Sippara and the actual Tacha-Phanes, which we suspect to be the latter as it means the "bound-face." Ezra's own journey from Ahava required four months to cover a distance of about five hundred miles (Ezra 7: 9.) The Iliad, which largely systematized Hellenic theology, was as sacred to that people as the Jewish writings were to them, if we allow for the difference in the temperaments of the two peoples, yet it had for its basis perhaps even less data, as Ach-Helios or Achilles may be merely the "bad-Sun," or perhaps carries the sense of the Hebrew word A-Chel (trans. "eat," "devour"); while the Odyssey seems framed around the conceit of a descent into Hades.

What connection the Maccabean revolt had with the names in the Bible stories is not clear, but certain incidents or coincidents are striking, apart from the names. Since no miracles or prodigies occur in the history of the Maccabees, and as it occurred within historic times and under social or political conditions which can be understood, the first book seems clearly within the domain of facts. Yet

Judas might sit for the portrait of Shaul, of Je-Pethach, of Gidaon, of Joab, etc. The father of Judas was of Mod-in, as Mosheh was of Midi-an, unknown places, meaning perhaps to "stand-up" (*A-Mud*, Dan. 12: 1), as did the "pillar" (*Ammud*) of fire or clouds of Israel in the Ma-Debar, and the father's name was Matath-Iah, or "rods-of-Jah"; and he set out, as Gidaon and his father does, by breaking down the images at Modin or Midian. The son Ele-Azer Aur-an bears not only the sinister name of the "god shut-up," but of the Aar-on or "ark" in which he was "shut-up" (*Azor*), and his death by the elephant at Beth-Zachar-Iah, also an unknown place, seems to mean A-Zacher-ah or "frankincense." The son Jonathan dwelt at Mi-Chem-ash, where Jonathan ben-Shaul performed his famous exploit. Makka-Baios (Greek form) himself, the Micha-El or "smiter-god" or "smitten-god" of the Daniel (12: 1), perhaps Mich-Aba or "smitten-father," killed at Ad-Aza (Hadas-ah, Esth. 2: 7) or Hades, the 13th Adar, certainly suggests the origin of Pur-im; while his death at Aza seems to identify him with those gloomy things and persons in whose names that sinister word occurs, such as Az-Azel, Haza-El, La-Zarus, Azem, Zer, Gaza, &c. That war was a revolt of the country people, we opine; the Jews of the towns having doubtless become largely Hellenized, or had their eyes "opened;" *Epatha* and Epiphanes the Selucid King being much the same, and perhaps the hostility of the more intelligent Jews has been such as to transfer the names of the leaders of that struggle to their demi-gods of the earlier stories, for even the names of the generals of Epiphanes sound familiar, such as Lysias (El-Isias), Nicanor (Necho?), Seron (Sisera?); while places like Ephron (Ephraim), Beth-cHoron, Raphon (Rephaim), &c., are almost equally suggestive. In the course of our account we shall give more particular notice to these concurrencies, which in some cases are very striking.

Ezra himself is said to have been a Hebrew, and de-

scended from the priestly line of Zadok (Ezra 7 : 1-5). It is manifest error, however, for him or others to state that he was the son of Sera-Iah, by whom is meant a man who was priest at Jerusalem at its capture 130 years before (2 K. 25 : 18). In this respect, however, Ezra is on a footing with Mosheh, whose mother is made daughter of Levi, which would render her about 250 years old when Mosheh was born (Ex. 6 : 16-20 ; 12 : 40 ; Gen. 47 : 28). It may, of course, be answered that they were merely descended, and were not immediate sons ; but for personages so eminent it is not easy to accept this departure from the text. Besides, it appears that Ezra was not a Levite at all (Ezra 8 : 15,) or else that the writer did not know that Aharon was to be so declared. Then, Ezra, like Mosheh, disappears before his work is finished (Nehe. 13 : 11), and leaves no sepulchre. We call attention to his name Ez-ra, which is perhaps Az-Ra, or that Zer-Oa, "Arm," which was outstretched to fetch the Hebrews out of "Egypt," and which as a "hornet" (*Zer-ah*) was to go before them to drive out, &c.; and so Sera-Iyah, his father; of which Zer-Oa we shall speak further. The part Ezra took in framing the laws and ordinances may have been small, and certainly was of little contemporary effect, but one feels for the first time he has come upon historic ground, or an authentic personage. The book called Ezra or Ezra-Nehemiah is of late date (Nehe. 12 : 22, 26), Spinoza placing its date later than the Maccabean wars, or three centuries after Ezra's time ; but it seems probable he is the author of the nucleus of the Pentateuch, perhaps the "laws," or the substance of the ritual portion ; the denial of their authenticity by the Jeremiah (7 : 22) implying that these were originally wholly separate from the narrative. Josephus, who is the first authority for the statement that Ptolomy Philadelphus had these "laws" translated, copying this statement from an unknown Aristeeas, says Ptolomy asked why this wonderful code had not been mentioned by any historian or

poet, and was answered that God had afflicted with blindness those who had attempted to transcribe them ! so that, if one can trust the credulous Josephus, these "laws" were extant or had been codified as early as B. C. 275 in very much their present form, and were at that time considered venerable.

The denial of the divine authority of the ritual parts by the Jeremiah, seemingly one of the very oldest books, though written after the arrival (25 : 11-12), and perhaps after the founding of Selucia as the successor of Babylon, B. C. 300, is of less importance than the admission by this book of the Exodus from "Egypt." It does not appear possible that these writers could overlook the inconsistency and anomaly of a people so insensible to the prodigies which their deity wrought in their behalf as to fail in their worship of him ; wrought, too, before their eyes. Hundreds of millions of people at this day implicitly believe in the actual occurrence of these miracles who learn their details from ancient and unknown authors, and when translated out of a crude and ambiguous tongue. Even the priests of Egypt, who saw Mosheh turn the great Nile into a vast stream of blood (Ex. 7 : 20), would seem to have been convinced that Jehoah was an omnipotent power, and even a beneficent God, since they wished to have it flow blood (: 22). In the Jeremiah (44 : 17) the people tell the prophet that while they worshipped the queen of the Heavens they had "plenty of food, were well, and saw no evil"; which implies they were not an ungrateful people, for they returned to the worship of her, though she does not appear to have performed a single prodigy, or brought them out of "Egypt", or written them any decalogue ; though it is fair to say that Jeremiah, in his argument to them, does not allude to Jehoah as having done aught for them of such kind, and seems entirely oblivious that he had ever brought them out of Egypt ; the point seeming only to be that they were deserting their local

deity, whom, Jeremiah said, would "watch over them for evil and not for good" (44: 27) if they went to Egypt. And this very natural episode, which must have occurred about B. C. 550, serves to show that there was no history of the Jews at that period; though in other places of the Jeremiah mention is made of the Exodus.

The history down from Joshua to Ezra, about a thousand years, leaves the impression that for the first half of that time there was a small compact state, which rose to great power and dignity for a few years; and that during the latter five centuries there were two petty monarchies of more or less consequence. As is usual, in such primitive narratives, it is repeatedly asserted that these people were mainly of descent from a common ancestor, to whom Canaan had been granted, and to whom had been made great promises; but this claim is in pursuance of the Ezraic policy of exclusiveness, for "The Amorite was thy father, and thy mother a Chittith." The Jahvist or Ezraic books Deuteronomy (7: 1-4; 20: 16-18) and Joshua (10: 40-43), in their zeal against adulteration of blood, declare that Jehoah commanded that the Canaanites should be utterly destroyed; but this cruel order was not executed (Josh. 15: 63; 16: 10; 17: 12; Judges 3: 5; Ezra 9: 1-2); the book the Judges (3: 5) declaring that the Israelites dwelt among the other Canaanites and intermarried with them; as is seen from the Ezra that they did in his era. It even appears (Josh. 17: 17) that the Canaanites kept, not only Jerusalem or Jebus, but the fertile plains of Jezreel and the Jordan; and, further, that some years after Joshua they subjugated the Israelites (Judges 4: 2-3); for the atrocity of the command was so infamous as scarcely found assertion from more than one writer. Even the glory of the mighty Shelomeh was found to be excessive, and he is made to cede a district of land in Galilee to the Tyrians in order to pay a timber bill (1 K. 9: 11-13); a district some sixty miles from Jerusalem which must have embraced Nazareth. We take all this history,

however, as a mere filling up of an interval, mainly for ethnic and religious purposes, and unsupported by other record than the traditions which gather about shrines and their heroes. Its ethical or religious value at this day is for the worse. We shall allude to the dates of the several books. It is easily seen, however, from a comparison of the books of the Kings with the later books of the Chronicles, how fast this history grew; the pious Asa's victory over the million Ethiopes of Zer-ah (2 Chron. 14: 9-15), and the captivity of the impious Manasseh (33: 10-13), &c., being incidents unknown to the earlier and less clerical writer, but the Chronicles in turn reject the story of the rebellion of Abshalom against the pious David, and the stories of Elijah and Elishea perhaps because the latter were still worshipped at Carmel.

CHAPTER III.

METHODS TO ESTABLISH THE JEWISH STATE AND THE RELIGION OF JEHOAH.

IT MAY thus be suspected, from their own writings, that the Jews are not so venerable in their nationality as is supposed, and almost as a corollary that their monotheism and Jhoatism were not ancient (Jere. 32 : 31-35). Even Ezra failed to organize or establish them in either respect, though it appears that he was empowered by Artaxerxes to embody them after the manner of "the wisdom of thy God which is in thy hand" (Ezra 7 : 23), and with the power to banish or kill those who did not "do the law of thy God" (: 26).

Nechemiah, who came thirteen years later, found the town again captured (Nehe. 1 : 3), and Ezra's work had come to nought. Ezra had refused to take an armed force, but Nechemiah made no such mistake (2 : 9) ; yet it was only while he was at Jerusalem that he could, even with soldiers, hold the people to the new doctrines (13 : 4-11). Not that these doctrines as set forth at that time included the tedious and rigid ritual now found in the Pentateuch, for "a remnant" (Ezra 9 : 8) of "feeble Jews" (Nehe. 4 : 2) could have no use for all that ; elaborated as it must have been years later and partly practiced when the hierarchy had all political power and become a sacerdotal caste. The Decalogue, and such historic and genealogic narratives as uphold its origin and promulgation, may have been all that Ezra wrote, though parts of the Ezekiel may be his.

In the Decalogue we find Ezra's three particular tenets,
(25)

which are (1) the worship of Jehoah solely, (2) the abolition of idols, and (3) the non-adulteration of Jewish blood. The worship of Allah solely and the abolition of idols was the reform set up a thousand years later by Mohammed ; and he too might have insisted on exclusiveness had his followers been a band of devotees inhabiting a rock fortress such as Jerusalem. And the Ezra (9: 14) explains that there was a commandment against "joining-in-affinity" (*cHattan* ; Egyp. *Heteph*, "marriage"), which is a different word from *Neaph* (trans. "adultery"), but as at Athens the marriage with a foreigner was perhaps deemed a concubinage. Howbeit, we repeat that this exclusiveness (Ezra 9: 10 ; Nehe. 13: 23-31 ; Deut. 7: 3, 6) rendered the Jews a "peculiar people." Doubtless Ezra was more a law-giver than a religious man, but he saw that a state could not be founded in Jerusalem while every family had its teraphim, every street in Jerusalem a separate altar (Jere. 11: 13), and even in Zeru-Babel's temple the several sorts of gods were adored as described in the Ezekiel (8:). The conditions were quite like those at Mecca a thousand years later. And it is more creditable to Jehoah to say that Ezra founded his religion than to believe that after a thousand or so years, and numerous miracles and prodigies, the result was such as the Ezekiel describes. But in no way can a religion be so securely encysted as by creating a cast of those who embrace it ; a caste cemented by the intermarriage of those who constitute it. And a "peculiar people" must have a deity peculiar to themselves. Worship of the Sun by its several names or attributes, and of Moon and stars, and the Zebe of the Heavens was forbidden for the very practical reason that the worship of these was common to "all the people under the whole Heaven" (Deut. 4: 19) ; so that Jehoah as a Jewish deity only was rather other than monotheistic save as to them, or to Canaan if El-Kanna or "jealous-god" was "god of Canaan" (Ex. 20: 5 ; Deut. 5: 9 ; Num. 25: 10, 13) ; possibly called *Ma-Sheph-at* (trans.

"manner") of the land by the new people (2 K. 17: 25-26). Other gods were not denied, even in the Decalogue, but the Jews were not to have any other. Bad stories, however, were told of the old local deities, as we shall see. Perhaps even El or Ael does not escape, or rather his sons, as we have the story of Eli or Ael-i (1 Sam. 2: 22); and so *El-Shadd-ai* (trans. "God-Almighty"), perhaps "god of the field" or Sid-ah (Chald. *Shedi* or "geni"), of whom perhaps Esav the Aish-Sad-ah (Gen. 25: 27) was a type, became a name of "demons" (*Shed-im*, Ps. 106: 37; Deut. 32: 17).

In this interesting effort Ezra, Nechemiah, and their sect were necessitated, certainly, to concede somewhat. It seems, for instance, from the Jeremiah (11: 13) that the popular name of God in Jerusalem about or before Ezra's time was Ba-Aal (trans. "Baal"), a word or words which in Egyptian would have the meaning "Heaven-Soul," though Ba is "goat" as well as "soul" when the sacred goat was meant; their usual name for "goat" (*Heg* or *cHeg*) giving name perhaps to Hagar and to "feast" (Heb. *cHag*); but in Hebrew Ba-Aal would literally be "in-the-ram" or "in-God," though the long "A" or "Ain" instead of the short "Aleph" is used as in El or Ael. The *Malech-eth Shemai-im* (trans. "queen of Heavens") was perhaps more the god of the Hebrews who went to Egypt (Jere. 44: 15-23), to Tacha-Panes and Pa-Athor-os, though as Malach-ah would be "queen," Malacheth may have been understood as "Kingdom" by later generations who expected its coming, while her name "the *Aa-Zib-ah*" (trans. "worship"), to whom they made cakes and poured libations (Jere. 44: 19), indicates the "Sibyl" or "finger" (*A-Zib-ae*) who wrote the "ten words" (Ex. 31: 18). There was, we suggest, not so much a worship of the heavenly bodies by the ancients as is believed, but they were rather symbols or types of less visible powers or attributes. The Chaldeans, who constituted, it would seem, the mass of the immigrants brought by Zeru-Babel, are said to have used the Moon as

their favorite symbol of Deity, and as male it was Hur or Ur-uk, which is quite consonant with the Hebrew *Aor* or "Ur" (trans. "light"); and Aoh was the Egyptian word for "Moon," so that Pha-Ra-Aoh means "the Sun and Moon;" but in Hebrew the Moon was Jerah or Ierah, Iiar or Iijah, or Laban; and hence Jeri-cho as well as Jeru-Salem has been suspected reasonably as named for some deity whose symbol was the Moon; and hence the name Iah or Jah or Jeh-oah, which is close to the Egyptian Aoh, and to the *Ehieh* (trans. "I am"!) who met Mosheh at cHoreb (Egyp. *cHar-Heb*, "face-feast"). In assimilating with the "heathen" (Ezra 6: 21), it may be that Ezra or Nechemiah gave or accepted the name the worshippers of the Moon-deity, Jer-ah, had given it (comp. Jere. 15: 16; Ezra 6: 12; Nehe. 1: 9), for the place seems to have been called for the old god Bes or Ie-Bus, or David (Dad, the Egyptian Osir-Tat), or Zion, though the latter is probably a feminine name, as that of Zoan the goddess at Zoan in Egypt, called Nit or Neith. In the case of the seventh day, or the quarterings of the Moon, the book Ezra is silent as to it, and the credit of establishing it as a holy-day is claimed for Nechem-Iah (Nehe. 10: 31; 13: 15-21); an origin being assigned to the observance (Ex. 20: 8-11) consistent with the cult of Jehoah, which some zealous Jehovist tried to improve upon (Deut. 5: 15). However reformatory were the practices Ezra and his sect would have established, they were at the time founding or re-founding a city, and the rustics of Canaan would not fetch in their "oblations" to the priests (2 Chr. 31: 10) if the old festivals and the names of these were ignored.

There existed perhaps a cult of Mosheh. It was perhaps in a general way that of divination from "signs" and weather-portents; its extremes being the Nebie or "prophet" on the one hand and the Nachash-im or "snake-charmers" on the other, but possibly included astrology, or other occult knowledge. It seems to have been represented by a "serpent" (*Nachash*) or *Pi-Then* (trans. "asp"),

called *Nachush-Tan* (trans. "brassen-serpent"), and seems to have been a part of the worship in the "second temple" (Ezek. 8: 10; comp. 2 K. 18: 4). The fact that no towns seem to be called by any form of the name Mo-Sheh is perhaps due to the fact that Ezra, "a ready scribe in the law of Mosheh," adopted a new name for him who had been known under others; for the town Nob-e, a "city of priests," was near by, Askelon which perhaps gave name to Æ-Sachil-Apius was on the coast, and Repha-im or "physicians," "healers," had taken name from him, it may be; while as Nebo or Hoa he was a favorite deity at Babylon, and at Memphis was called Aimehetep the son of Pa-Tach or "Ptah," while as Es-Amun ("Esmun"), perhaps "true-fire" or "true-life," he was famous in upper Phœnicia as son of Zadik.



The Bar-is or boat of the dead on the sacred lake, which none could cross save the "justified" (Egyp. *Thum* and *cHer-u*). The corpse is before the seated persons. The "Hebrews" (*Abera-im*) took their name from this fact, and so Abraham.

The name Abraham is a mere eponym of the *Aberai-im* (trans. "Hebrews"), as Romulus is of Rome, Athena of Athens, &c. The *Aberai-im* perhaps derived name from the Chaldean word *Iberak* (trans. "immortal"), the Hebrew *Baruch* (trans. "blessed"), and in Egypt was probably referred to those who were allowed to pass-over (Heb. *Aabir*) in the sacred boat Bari, to Aalu or Aaru or Aa-Chen; though Aab-Arom in Egyptian would mean the "offering-" or "sacrifice-man," as Pe-Rom (Herod. 2: 143) means a

"heaven-man." The name of his wife Sar-ah indicates that he was a form of O-Sir-is and Sar-API, or the Assyrian As-Shur. In the time of Mohammed Abraham was worshipped under the form of a stone at Mecca, and called Al-Hobal. Tribal deities were also numerous in Canaan, and were likewise accounted for. All were written or re-written in genealogic order, or at least supplied with a historic setting, and in subordination to Jehoah. This was also done by the shrewd priests and fanciful poets of other lands in order to produce a monotheistic system without insulting the deities of neighboring towns or those of domestic sects; or, as Grote states it (1: 16), in reference to the theogony of Hesiod and others in Greece, "to cast the divine aforesaid into a systematic sequence;" Jupiter and Apollo, Hercules and Pluto, and the greater gods of Greece, being originally either separate phases of the same deity, or his name in separate localities or at different periods of time. Nought, indeed, so much attests the disintegrated social condition of the Canaanites or Hebrews as the number and variety of their deities and the late date at which their theogony was systematised. In Ezra's day every town or tribe had its separate tutelary god (Jere. 11: 13), each of whom in that town or tribe subordinated all other deities; and to "blaspheme" (*nekeb*) the name of this particular deity meant an assault on the civic order. To this fact is due the so-called religious persecutions of all ages; that against Socrates and Aristotle at Athens, as well as that in which "prophets" were stoned at Jerusalem, and Christians devoured at Rome.

Such was the difficult enterprise begun by Ezra for his "remnant." True, the sword of Nehemiah was required to enforce the project, but within the period of a few decades an established hierarchy had fortified itself behind a bulwark, not only of stone and mortar, but of devout literature, consisting of history, ordinances, and song. True, also, the "Book of the Law" was said to have been found

by cHilek-Iah, ancestor of Ezra, in the temple in Josiah's reign (2 K. 22: 8—23: 4); the later Jhoast amplifying it as "the book of the law of Jehoah given by Mosheh" (2 Chr. 34: 14); the oracle which adjudicated the canonicity and authenticity of the volume being a woman, cHul-Adah (trans. "Huldah"), though the incidents of this discovery and adjudication are nowhere else alluded to save in these two texts, important as they are. It is not to be supposed that the two centuries after Ezra was too short a time for these writings to come into existence in their present condition.

Translations of their writings have largely assisted the Ezraites in their remarkable achievement. By rendering certain names into the language of those for whom translations were made, and by failure to so render other names, and also to give their sometimes several meanings, mists and obscurities have arisen. The original language itself is obscure, partly because it is composite, as drawn from successive nations of conquerors, partly from the usual perplexities of writings on sacred or technical subjects. It seems fair to say, however, that the zeal of devout scholars has done more to divert for pious purposes a language whose words often have several meanings than can be alleged against the original writers, since for these several meanings we are only supplied with that which is suitable to a pious design. A rigid adherence to the lettering of words tends to establish linguistic relations, which would elucidate passages and incidents. Thus, "Ezra" should be Ae-Zer-Aa, and one would then remember the "hornet" (Ex. 23: 28; Josh. 24: 12) which was to go before the Israelites, and the sign of the "leper" (*Zer-Aa*) given Mosheh, and the Zer-Oa Ne-Tavv-Aih (Ex. 6: 6), which may mean "arm outstretched," but as "mark" (*Tav* or *Tau*; the Egyptian sign of life or cross; comp. Ezek. 9: 4-6; the "midst" of Isaiah 66: 17 in the Osirian ritual) of the leper gave rise to the charge that the Jews were expelled from

Egypt as lepers, though the "white" Osir-is is the deified, and the incident of Mosheh's snowy hand, as well as the seventy-two elders at the graves of the Tav-ah (Num. 11: 4-35) seems to allude to Seth and the seventy-two conspirators against Osiris; but Aa is the word for the hieroglyph of an outstretched arm in Egyptian hieratic, and in the sense of "gift" perhaps. And so Ezra (8: 15) is made to come from A-Hava, or the river which runs to A-Hava, an unknown place, but the word Heva is Chaldean for "Heaven," and hence *cHav-ah* (trans. "Eve"); and so As-Sur went forth, not "from that land," but "from the land of ha-Hava," perhaps "the Heaven," and built Nin-Eveh (Gen. 10: 11), for an arm stretched out from a cloud is a frequent symbol on the sculptures of As-Sur the great Euphratic deity, whose name and relative supremacy as the national god of Assyria was precisely like that of the Egyptian As-ar or Osir-is, and it was their name that Ezra and the Isara-El-ites bore; but when Mosheh at cHoreb "turned-aside" (*Asur-ah*) to see the burning bush he was told by the deity that his name was Ahieh-Ashar-Ahieh, which sounds very like the right name of "Ezra," Ae-Zer Aa, but as the name which Deity gave himself it seems to us that of all names it should have been left in the text (Ex. 3: 14), or at least Ehieh should not be "I-am" in one place and the precatory "O!" or "Alas!" in another, as Aihah-Adon-ai-Iehoah (Judges 6: 22) &c.; but we shall not contend that the child-god Ahi, son of Athor or Hathor, and a form of Har-the-child ("Har-po-Crates"), would apply to Ehieh so much as to Mosheh, who as very wise may be associated in his age with the "Moon" (Egyp. *Aoh*)-god Thoth or Tachut.

The story of Adam and his wife is pregnant with double meanings. He seems the same as Edom or E-Sav, both losing place by the wile of a woman, and through their desire to "eat" (*A-Chel*), which word is used for sexual pleasure (Prov. 30: 20), as did Reuben the first-born of

Jakob. Adam was created because "there was no Adam to 'till' (*Obed*) the Adam-ah," or Ad-Amah, for the "mist" or *Aad* (rightly "hand") that went up is here connected with Am-ah (trans. "handmaid"), since it is legitimate to read that Ad-Amah was sterile because an Ad went up from the *Araz* (trans. "Earth," "land," "ground") and "drew-out" or "drank" (*ha-Shek-ah*) all from Ad-Amah's surface; though "went-up" (*Jael-ah*) suggests the ferocious Jael wife of cHeber, and her assassination of Si-Sera. But, out of the "dust" (*Epher*) thus left of the Ad-Am-ah, Jehoah formed Ad-Am, into whose Eph-er-i, which would also seem "dust," was breathed Nesha-Ameth, perhaps the "true-fire," and he became a *Neph-Esh* (trans. "soul;" Egyp. *Niph*, "living"; Chald. *Napisti*). He was then placed in Gan-Eden, perhaps -Adon, "garden-of-the-Lord." Here he "slept" (*Shen*), whereupon *Tere-Adam-ah* (trans. "deep-sleep") fell upon him, and one can scarcely doubt that this is the Egyptian ogress Taur (Gr. Thour-is), also called Ape-t or Ta-Ape, the "female hippopotamus" (Egyp. *Ape*), perhaps as representing the devastating overflow or the sea, as she was wife or concubine of Set or Typhon or Bes, and always represented as pregnant; resembling a sow or bear on her behind-legs, but usually with the head of a hippopotamus or crocodile, or that of a full woman; her black hair or bristles or stars suggesting Night; and so when she fell on Abram (Gen. 15: 12) she is called *Aim-ah cHa-Shech-ah* (trans. "horror of darkness") as feminine of Am or "devourer," the Egyptian Kerberus; but really perhaps as personifying childbirth and its pains, as Raham or Racham is both "womb" and "vulture," and it was there that Aber-Am's name was changed to Aber-Raham because he was promised "seed" (*Zarai*), for the "vulture" (Egyp. *Ur-au*; whence *Ta-Ur*, "the vulture") was the symbol of motherhood in Egypt; and we would suspect Pa-Ther-os (Jere. 44: 15) as her shrine but for that the definite article Pa is masculine; and the word *Am* (Heb. "mother") in

the name of both these patriarchs suggests that they were bisexual at first. And so a *Zela* (trans. "rib"; also to "deliver," as the "shadow" or *Zil* "delivered" or A-*Zil* c*Hezekiah*) was taken from Adam, as the crescent Moon seems a rib taken from the Sun at his setting; though Jakob "halted" (*Zol-ea*) on his *Jer-ach* (trans. "thigh"; also "Moon") after he had "wrestled" (*Ie-Bak*), and in Egyptian *Bak* seems both "hawk" and "phallus," (the latter being also *Met* and *Ka*; Heb. *Kalon*).

The appearance of the Nach-Ash or "serpent" seems a different version of the same story. Adam and c*Havah*, or *Aish* and *Aish-ah*, were to have no right to reproduce: the Creator only might do that; but they were to have ease and immortality; that is, all would be light and spring, and Earth a cool garden. The name Nach-ash contains the syllable which we have as the Greek *Nochs* and the Latin *Nox*; but here he is a beast of the *Sid-ah*, as the hairy *Esav* was a man of the *Sid-ah* or "solitude." The serpent is as everywhere the symbol of life in that day, and the Jehovahists doubtless had to contend with its cult at Jerusalem. Nachash told the woman that if the pair would eat fruit of a certain tree "it opened their fountains," for *Ain* means a fountain as well as an eye. So, she ate, found the tree was good for food, "and that *Ta-Av-ah* he to the fountains;" and the *Tav* or *Tau* or sign of life ("lust," Num. 11: 34) seems here meant as given by the Nach-ash or *Az* (which as both "tree" and "goat" symbolizes fecundity, and is a word whence may come *Isis*, and perhaps *Cer-Es*). Her husband then ate, and were opened the fountains of both. They then knew they were *Aei-Rum-im*, perhaps "human" (Egyp. *Rom*; as "all thrones were *Rem-i*," Dan. 7: 9), and "fruitful" (*Ti-Peri*) "unto *Te-Aen-ah*," and they made themselves c*Hagor-oth* or "festive." This latter phrase must be taken in connection with the knowledge that *Te-Aen-ah* in Hebrew means both "fig-tree" or "fig" and "coition." The fig or "sycamore" (Heb. *Sic-Amah*)

-fig. the Greek Syke, Egyptian Neha, was sacred to the mother of As-ar or A-Sar-is, and whose name Nu-t or *Te-Nu** ("the Nu") seems to be a world-wide word, as Greek Ne-os, Latin No-vum, Sans. Na-va, and our "new" or re-"new"; and she seems the most beneficent phase of the Nile, as the pourer or waterer, the Hebe or "cup-bearer" (Heb. *Ma-Shek-ah*), and hence said to have "power over *Ma-Shech-an*" (Heb. "tabernacle") or "place of new-birth"; and so as Te-Aen-ah the Hebrews may have gotten their Ain or "fountain," and the Greeks their Th-an or A-Th-an or *A-Th-an-Atos* ("without-death"), which appears in the name Athena and in Py-Thon, the Hebrew *Pi-Then* (trans. "asp") and *Tan* or *Tan-in* (trans. "serpent"); though Nu-t herself seems a concept close to Athor or Hathor, also "lady of the tree," but rather the abundant Nile; but Plutarch (Isis and Osiris, 36) says the fig-leaf was an emblem of Osiris, "since it somewhat resembles the virilities of a man." Adam and cHavah were cursed for this, and so was the barren fig-tree by Jesus; Jehoah addressing cHavah as "the great barren" (*ha Rabah-Arab-ah*), rendered "greatly multiply," but implying perhaps Ereb or "Night," and tells her she will bear children, for he cannot prevent this since he has been out-witted, but it shall be in great *Az-ab* or *A-Zab* (trans. "pain"); a word which means "to forsake," "idolatry," "hyssop," and other things, but perhaps the Egyptian U-Sheb-tiu is here alluded to, as we shall explain, though the Exodus (38: 8; comp. 1 Sam. 2: 22) would seem to show that the comparison is with the *Zeba-oth* (trans. "serving-women") who "serve" (*Zab-u*), or throes of the sibyls, with parturition (Pausanias 10: 12). Adam was also told that Adam-ah was cursed for his share in the deed, and in *A-Zab-Avan* (trans. "toil") he was to eat till he returned to Adam-ah. In toil and death must they pay the penalty for knowing the secret of increasing

*Ta was the feminine, Pa the masculine, definite article, in Egyptian.

their kind, or producing life; a divine function Jehoah had evidently reserved for his own hands and his own breath; as emanations from himself only could be good. In the other account of this (Gen. 6: 1-8), "the Adam" began to *Rob* (trans. "multiply"), perhaps become wise (comp. Gen. 3: 6) in the sense of Rabbi, insomuch that he even begat "daughters"; but this was not an increase that was offensive; for these daughters were *Tob* (trans. "fair") or "good;" a quality, however, which attracted the sons of "the Elohim", or Heaven; a different version of which (1 Sam. 2: 22) is where the women of the Zaba-oth attracted the sons of Ael-i; and the sons of the Elohim thus became the "fallen" (*Nephil-im*), perhaps "Neph-El-im" "adulterated-gods," and their sons were Gibbor-im, explained as "from Aol-am, Ae-Nosh-i of Shem," which latter as Sem is a word for the Egyptian Amenti or Hades; but anyhow they also were immortals, and not made by Jehoah, who was therefore A-Zab or "grieved," and Nachem or "repented" that he had made "the Adam," for these sons of the Elohim or Heaven had done the same that Nach-ash had done, that is, enabled the human species to increase by a process of their own, when it was not designed that they should increase at all, or save by special handiwork; and so Jehoah drowned them all except Noach, who found cHen or "favor," as Kain begot cHen-och. One point of both stories is that mankind do not come of the true deity. The word A-Zab or A-Zab-Avan is interesting, and we find that the U-Sheb-tiu * were images usually in the form of the dead, placed in their tombs, with a description of their good conduct on them, and with a hoe and seed-bag in their hands, as if to prepare food or to toil for the deceased; and Birch calls them "respondents," as ready to answer calls for help; and so to allow rest, perhaps Shabb-ath, for their principal after his work of life; but perhaps with the further intimation of the "return" after his "sojourn" as the Hebrew

* The Egyptians are not accredited with the letter "Z."

word Ti-Shib or Sheb is rendered, and so "Elijah" or Aeli-Jahu is a Ti-Shib-i in the mystical Gile-ad or "captivity" (*Gal-ah*), though Adam's Azab-Avan may express the Egyptian *Ouon* or *Unnu* ("appearance," "manifestation," "revelation") of A-zab, perhaps appearance of the toiler or demi-urge; but Jehoah as Adonai *Zaba-oth* (trans. "hosts") will be studied in this connection, though "lord of serving" would be inconsistent with labor as a curse, and it may be that the Adam incident is an attack on the prevalent cult of Nechush-Tan (trans. "brazen-serpent") or the snake- or Pithen-oracle, as also on the sibyl oracles, which we take *A-Zib-ah* (trans. "worship") to represent (Jere. 44 : 19), and who seems the "finger" (*A-Zab-Ea*) who wrote the ten words (Ex. 31 : 18), for the Jeremiah text seems to say the women had induced their husbands to join in the cult of her at Pa-Ther-os; wherefore perhaps Jehoah is declared lord of Zabba-oth or sibyls or their oracles. There are probabilities, however, that the adulteration of "blood" (*Dama*; Chald. *Adama*), so bitterly assailed in the 9th and 10th of the Ezra, is the motive of both stories, for who are the children of Eden which were in "Tel-Assar" (2 K : 19. 12-13) or "hill of the captive"?

Howbeit, one may see, from this presentation of the narrative, the remarkable elasticity of the conglomerate tongue called Hebrew, for, without denying the existing versions, no Hebrew student will deny the fidelity of the one we here suggest so far as the language is concerned.

CHAPTER IV.

HIDDEN MEANINGS OF HEBREW STORIES.

OTHER narratives are susceptible of a like varied interpretation. We have alluded to Aaberaham, the eponymous ancestor of the *Aberai-im* (trans. "Hebrews"). As seen, his name may be given more than one definition. As Ab-Aram or "father of Syria" he may be identified with As-Shur, the great name of the Deity on the upper Euphrates and Tigris, but whose name is practically the same as that of Asar or Osiris. M. Renan would identify him with the Greek myth of Orcham-us, king of Assyria, whose daughter Leuco-Thea or "white-goddess" by Euryn-Ome ("Uran-us-Mother"; hence Hauran), was buried alive by her father, but her lover Apollo poured perfumes on her grave in Arabia or Erebus, whence sprang then the "frankincense" (Heb. *Az-Achar-ah*; comp. Iz-ach-ak or "Isaac"), and so Ab-Orcham or "Father Orach-am" would connect with Orchus or Hades. He is made to come out of Aor of the Cassid-im, which might be "light of holy-ones" (Ps. 16: 10), but the Nile is also Aor. His brother Nachor or Nahor suggests the Nahar or Euphrates. Another brother Haran suggests Aa-Haron, brother of Mosheh. Abram was childless till he came westward. Jehoah then gives him a *Ber-ith* (trans. "covenant") or promise of his future; connecting with Bar-uch or "blessing." One day, the sun about to go down, he fell "asleep" (*Shen*), whereupon *Tere-Dem-ah* (trans. "deep-sleep") fell upon him, described as Aim-ah cHa-Shek-ah Gedol-ah or "horror of darkness"

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great," who is the same ogress who gave parturition to Adam, and perhaps the Gedolah-Aishah or "great-woman" of Shun-Em (2 K. 4: 8) or "sleep-mother"; and perhaps Ha-Gar or "the strange"-woman of Egypt, "handmaid" (usually *Am-ah*) or She-Pacheth of Sarai, and perhaps the *Pach-ad* (trans. "fear") of Isaac. In this famous Ma-cHaz-ah or "vision" (Gen. 15: 1) Abram is required to sacrifice an *Ae-Gel-ah* (trans. "heifer"), perhaps as the sign of hostility to Egypt, or of a great calamity, as would be the sacrifice of a first-born. He is then told that a Gar shall be his seed in a land not theirs, &c.

The teraphim, or clay idol of the household, perhaps gave name to Abram's father Ter-ach, as perhaps the U-Sheb-ti or image placed in the tomb in Egypt gave name to Seb the father of Asar or Osir-is, for these divine dynasties were formed at both ends. In the Talmud Terach is called Zerach; hence in the Koran (ch. 6) he is A-Zer, for the Arabs seized the idea that he was an idolator, and their word Iezer means "sin," "error"; Mohammed's reform being ostensibly against the sin of symbolism. This concept of duality seems to permeate the Oriental mind, and appears in the Aezer or "help-meet," perhaps "opposite," which as his wife Jehoah made for Adam; and, apart from Sar-ai, both his father Ter-ach (or Zer-ach or A-Zer) and his *Ben-Me-Shek* (trans. "steward") or "son of the cup-bearer" El-Ie-Zer seems Abram's double or dæmon, the Chaldean Sak-ul or "soul." Yet it must be said that the clay dolls or idols now found frequently in Syria are all female, and if they are teraphim it must seem the name Terach does not come from them; but the U-Sheb-tiu of Egypt was of the sex of the deceased, and we suspect the teraphim were so. Terach is declared the last of the idolatrous patriarchs (Josh. 24: 2-3), which assertion serves to render the eponymous Abraham a reformer; for the Jew could hold as divine a temple, but that a statue was an idol; just as a Protestant holds that a body of anonymous writing

is holy but that a cruciform is idolatrous. At times, or rather in places, it would seem the Jews contended that theirs was a "living God" as against one like Osar, who had come, labored for men, then suffered death because he had been so engaged, and the curious story of Elijah and the Ba-Aal-im (1 K. 18: 29) illustrates our point, while it is generally believed that the name Jehoah means "living" or "being;" and there are two or three texts which forbid sacrifices to the "dead" (Ps. 106: 28; Lev. 19: 28), though the Meth-im of the former and Teb-eth of the latter text are different, and the latter word is the "ark" of Noach and the "basket" in which the child Mosheh was placed, which rather signify preservation, or at least a "boat" (Egyp. *Oua*) such as the Egyptian Bari in which the pious dead were taken across Acheron, and *Oua* may have given us Je-Hoah as Bari or Aeberah (2 Sam. 19: 18) seems to give us Aberah-am and "Hebrews" (*Aeberai-im*); while the Aar-on or "ark" of the Ber-ith certainly indicates somewhat of the same sort. And so the two "he-goats" (*Saair-Azim*), one to Jehoah and the other to Aaza-Zel (Lev. 16: 5-26), imply that there were two concepts of Deity extant at the same time. The Ma-Zeb-ah, or memorial "pillar," which corresponds in name and purpose with the Egyptian U-Sheb-tiu, and perhaps was suggestive of a "sojourn" (*Sheb*) as well as "grieved" (*A-Zab*), as if the deity was only dead or absent for a time; and even the word *Ahie* (trans. "I am") has the precatory or grief (*Ah-Ah*) sound when in the burning Sen-ah, which may be the "lotus" (Egyp. *Pi-Sheen*), sacred to the youthful gods Har pa-Krut and Ahi.

But the aversion to images on the part of the Jews was evidently very late in their history, for the winged figures, called Cher-ubs, which stood over the *Chephor-eth* (trans. "mercy-seat") or lid of the Aaron (ornamented with the Chepher as the Egyptians called the "scarabeus"), "each with face toward his brother" (Ex. 25: 20), were certainly

sacred, if not worshipped, and represented the vigil over the sleeping or dead or "hidden" (*cHeph*) deity, who had no apparent image because he was in his Aaron or coffin, but the Cherubs were his visible type, it must seem; nor does it appear that these images were ever abandoned. Indeed, the vulgar or untrained mind must have tangible symbols or totems of Deity; somewhat that stands for the tie or ligament (*re-ligeo*) which connects them with the super-human help they want; and surely, as the Genesis (1: 26-27) says Elohim created man in his own "image" (*Zel-am*), the Jews nor other people could reasonably object to a representation of Deity in that shape. But it can be said, since there is no description of the face of the Cherub, save that this was bowed down (Ex. 25: 18-22; 1 K. 6: 23-35; comp. Ezek. 1: 1-25), that it may not have been a human face; but the charge made by Apion and Tacitus, that Antiochus found the gold head of an ass in the sanctuary of the Jewish temple at Jerusalem, is denied by Josephus; and yet I-Shama-El and Izachar, and even Israel (Hosea 8: 9), are called "wild-asses," which are the swiftest of quadrupeds, and I-Shama-El is perhaps named for the "hearing"-(*Shem-aa*) or "ear" (Egyp. *Sem*)-god. And so Zion's Malach is to come on an ass (Zech. 9: 9), and Jehoah rode on a Cherub (2 Sam. 22: 11); for Typhon (*Athon*, "ass"?) or Set (or Sadok) is represented with long cropped ears, as Nub-ti at the city Om-Bos on the Nile is also depicted, thus shading into A-Nub-is, who is a less vicious phase; but in Egypt the Cherubs who attended Osir were As or Hes (Isis) and her sister Neph-ti or Neb-ti, mystically alluded to as the "beginning" and the "end," and they were merely winged women, and they approximate in character to Sar-ah and Ha-Gar, as As or Hes the wife is mother of Har or Horus, or other noble forms of the third person, while A-Nub is born of Neph-ti or Neb-ti, and wears the face and long ears of a "fox" or "jackal" (Heb. *Shual*; Egyp. *Sab-u*), or of the "hearer" I-Shema-El, the Pere or "wild-ass," or

Baal-Peor (Num. 25 :), for I-Shama-El as the A-Nub or "jackal" -(*Sab-u*)-god is born at or near Beer-Sheb-a (Gen. 21 : 14), and the sprig of "melilotus" which betrayed the liason of Osir with Neph-ti, or the Nile's overflow on the wilderness or desert, is yet called Niphal by the Arabs. Aberaham is given a tomb at Ma-Caph-El-ah, with the "hidden-goddess" (*Caph-El-ah*), or "hiding-tree," as Asir's body grew into the Aser or "tamarisk" (Heb. *Elah* or *Eshul*), and as Shaul was buried under the Eshul in the Iabesh or "drouth." It must seem that the Aberai-im or "Hebrews" already possessed him as their tribal deity when Aezera or "Ezra" made his advent, and the fact that Abram was a phase or local name of Asar or Osiris was built upon by the Jehovists, who humanised him. They connect him, however, with the Latin Jove when they say that he *Gav-æ* (trans. "gave-up-the-ghost"), but Sarah as Juno and Hagar as Io already indicated as much.



Osar-Sekari borne off in or by the Ma- eHet or "beast-white"; as Elijah by the Sear-ah or she-goat; being the Sun in Capri-corn. The Ma-Shechan or "tabernacle" is beneath.

Sar-ai or Sar-ah takes name from A-Sar or Osiris, who was the mutilated or "eunuch" (Heb. *Sar-is*); and from Seruah the wife of As-Shur, the barren Zur or "rock." She was of

course barren, but, after she has ceased to be capable of offspring, three Aenosh-im (Egyp. "wolves") promised her she would have a child, and so Jehoah visited her (Gen. 21: 1). In the Egyptian story Typhon or Seth charges that Har or Horus is illegitimate, as Plutarch tells us; and so Vulcan was Juno's child without the aid of her husband, and lightning begat Apis from a heifer, and cHannah had Shemu-El after she visited Aal-i the priest, and cHavah after her visit from Nachash in Eden, so that Sarai asks if she shall have *Eden-ah* (trans. "pleasure") at her time of life.

The stories of Ha-Gar point to north Arabia as their centre, or to Beith-Sheba in south Canaan. In both stories (Gen. 16: and 21:) she wanders or "walks" (*I-Lach*) from the wrath of Sarah into the Ma-Debar or "silence." In the Jehovist account (Gen. 16:) she is merely "conceived" (*Ta-Har*), whence the Greek Hera or Juno, when she flees, or is *Te-Barach* ("blessed") from the face of her Giber-eth. Malech-Jehoah then calls Hagar *Rabah Arabah* (trans. "multiply exceedingly"), as he also calls "Eve" or cHavah, and tells her she is Herah or "pregnant," and will bear a son who shall be called I-Shema-El, which means the "hearing"- or (Egyptian *Sem*) "ear"-god; and the reason given (1 Sam. 1: 20, 27, 28), where he is made the son of cHannah, confirms this, for she had "asked" (*She-Ail-eth*) him, and the words "petition," "asked," "granted" (vv. 27-28), are Sha-Aul or forms of it, as Sha was the Typhonian "ass-jackal" which represents the god Set or Sheth or Shadai, the same as Shaul or She-Ol and Shim-shon; and "above the face" (*Aal-Pan-i*) of all his brothers it [the ear] dwelleth (Gen. 16: 12); hence the well Lachai Roi connects with the Lechai or "jawbone" of the Shim-shon "ass" or Chamor, and with Shaul's search for his father's asses. It is singular that the "sceptre" (Egyp. *Ouas* or *Shem*) usually found in the left hand of the Egyptian gods, bears the head of the Sha, said to be the emblem of "purity," but, as the right hand holds the Tau or emblem of life, we

suggest that it was that of the "hearing-" or "ear"-god who instigates to morality by reminding one of the "grave" (Heb. *She-Ol*) and of Set as Nub-ti or A-Nub-is; and even Egyptian peasants carried this staff; but it is perhaps not the She-Bat or "sceptre" (Gen. 49: 10) of Je-Hud-ah (trans. "only-son"), as "Not *I-Sur Sheb-At*" seems here the "crook" (Egyp. *At* or *Hat*) of the Egyptian Har pa-Cherat, the Pa-Sach god, begotten by Asar after death, as the Ma-cHeokk or "ruler's staff" is the flagellum or "scourge" (Egyp. *Ne-Chech* or *Chech*; "fan," Mat. 3: 12; "scourge," John 2: 15), for he represents the second life, and these were his particular emblems; said to mean, the flail "majesty," the crook "dominion," both perhaps agriculture; cHoch being Shim-shon's "strength," as Reuben was Jakob's "might" or cHoch, the excellence of his She-Ath (Gen. 49: 1); the month Choak when the Nile is retreating, and the hieroglyph Chek being the phallus of a lion, whence the Greek Hek-ate.

In the Elohist version (Gen. 21: 9-21) I-Shema-El is a boy when Sarah finds him *Me-Zachek* (trans. "mocking"), which is the same word used (Gen. 26: 8) for Izachak "sporting" with his wife. Sarah insists that Abraham cast-out "the Aam-ah the Zo-ath" (trans. "bond-woman this"), or the Aam-ah "the wanderer," and her son; so that here we come upon the feminine Am or Kerberus of the Egyptians; the Taur or Tere-Damah, concubine of Seth. So, Abraham gave bread and a cHam-eth of water to Ha-Gar, "put upon Shi-Chem-ah and the child," and one may possibly read "shoulder" after what we have said. She then *Atheth-Aa* (trans. "wandered") in Ma-Debar of Beer-Sha-Baa or Shab-Aa, for in Egypt the Shu-Abu or Persea-tree was sacred to Athor, who is pictured as giving bread and water out of the "sycamore" (Heb. *Shik-Em-ah*). At this border-place, the Chim-ath being consumed, she cast the child under one of the Sichim, by which we understand "sycamore." Then she sat a bow-shot off and wept; but

Elohim or Male-ach Elohim appeared, saying *El-Thire-Ai* (trans. "do-not-fear"), &c., just as he had said *El-Thir-Aa* to Abraham (Gen. 15: 15), but the allusion to Taur may be to himself as "terror-god" or Taur. The child became a *Rob-ah Kasheth* (trans. "archer"), which reminds us that the *Rob* (trans. "multiply") of Noach's time (Gen. 6: 1) must be somewhat else. The John Gospel (4: 5-43) seems to have understood this story as alluding to Shechem or Sychar, a town of Samaria by Mount Ger-Az-im, since another "stranger" (*Ger*) and Me-Siach stops at a well there, asks a concubine for water, and tells her of the water of life-eternal; whereupon she calls him a "prophet," as Hagar calls Malach Elohim a Roi, perhaps Roeh or "seer." The Jews, hostile to Shechem and the Samaritans, had an ugly story about the place, charging that Shechem the son of cHamor ("ass") had ravished Din-ah the daughter of Jakob, and it is probable that She-Chem was a shrine of the "Sha of Egypt" or Chem, the sphinx-type of Seth or Typhon, whom Horus the son of Osar and Isi defeated after a battle of three days or on the third day; for Hagar herself probably derives her name from the Egyptian word *Heg-t* ("goat").

The names which are rendered "tree," "oak," "tamarisk," "terebinth," &c., are also confusing. Thus, *Asherah* (trans. "grove"), sacred to some deity, may represent Aishah-Herah, "woman-pregnant," which is the form of the Egyptian Taur or Ape-t. The word *Az* (trans. "goat," and "strong") is also "tree," while *As* or *Asi* is "Isis." And so *El*, *Elah*, *Elon*, *Eloth*, *Allah*, *Allon*, *Ilan*, are used for some species of "tree." It might be inferred that tree-divination, as by the Greek Dryads and Celtic Druids, was practiced, if direct evidence was lacking (2 Sam. 5: 24); the *Becha-im* (trans. "mulberry") there possibly meaning the "quince" (Egyp. *Baq*) and so Aall-On Bachuth (Gen. 35: 8) seems an "oracle" (*Deb-ir*) or *Debor-ah* of *Re-Bek-ah*, personified (Judges 4: 4, &c.) as sitting *Tach-ath-Tamar*

(trans. "under the palm-tree"), but this sitting T-Amar (Gen. 38:) means "word" or "saying." Abram seems to have had a shrine at or under the *Ael-Ona-i* (trans. "oaks") of Mame-Re, which latter name might indicate the "Dom-palm" (Egyp. *Mama*). In these and other instances, however, it seems probable that Aal or Eel has the sense of the "divine" (trans. "El"); and Aon is used for "strong," though as the most popular title of Osir-is, Ouon-Nepher (the "manifest-" or "incarnate-Goodness"), Aon or On became a word in Hebrew for "iniquity," "guilt," &c.; Eel Aale-On, however, when applied to Melechi-Zedek, being rendered "God most-high," while one may see that the word Aale-On is entirely consonant with the "oak" or "tree" of Deborah the "nurse" and of Abraham. In Egyptian Aale-On or -Ouon would mean "heavenly-revelations" or "divine-manifestations," and this may have been under a tree, or by the sound of its leaves, or by the "leaf" (*Aal-eh*) itself, in the manner of the Sibyls; and hence the sound of the going in the tops of the Becha-im, made a favorable omen for David, was perhaps a flight of the "hawk" (Egyp. *Bak*) or "vulture" (Egyp. *Urau*). These statements tend to place the religion of the Hebrews, before Ezra's time, and the establishment of Jehovism, on a parity with that of the mountain shrine of Dod-Ona in northern Greece, regarded as primitive, as also that of the Druids or Dryads; but it is noteworthy that Zeus's temple on the hill T-Mar-us was near Dod-Ona, and that Dod may be the Canaanite word which gives us the Hebrew David and the Phœnician Did-o, widow of Sich-Arbas (Heb. *Areb*, "willow"); the Egyptian word Tert meaning both "willow" and "mourner."

Words applied also to the cults of the Sun and Moon, or the deities of which these were symbols, as also "Light" and "Darkness," are doubtless rendered more perplexing because often borrowed from neighboring languages, where

these luminaries were adored. That these celestial objects were at one time equally venerated by the Hebrews may be argued from the first chapter of Genesis (1: 14-18), where within five verses ten different reasons are assigned for their existence, and in which it is repeatedly explained that they are created things for specific purposes; hence not deities; the tautology showing both zeal and design. The Jehovist, who only accounts for the origin of the animate or mundane (Gen. 2: 4-25), in the text as we have it, seems to accept as sufficient the attack of the Elohist on astral worship, and limits his effort there (Gen. 3: 1-24) to an allegory in which the origin of evil, perhaps the loss of Jerusalem, is serpent-charming, tree-divination, and strange-women. The Sun is usually in Hebrew called *Shem-Esh*, a name for it in the Assyrian and Chaldean; but the Egyptian usual name, *Ra* or *Re*, appears in words of "seeing," and in "shepherd," in "companion"; but, above all, in "evil" (*Ra-ah*) and "famine" (*Ra-Ab*) and "earthquake" (*Ra-Ash*); tending to show that the Egyptian cult of the Sun was not favorably regarded. The "in Shechan of Ra" (trans. "with sore boils") of Job (2: 7) certainly seems "in the dwelling of the Sun," which was the worst of his troubles, for we take him to personify Egypt, or the land of Auz, the Thebaid, or the Nile which flows through Auz; and it is curious that his name (*Ai-Aob*) means the "great-sacrifice" in Egyptian, as *Charem-El* (Carmel) means in Hebrew the "sacrifice-God" or "sacrificed," though also "vineyard"; and when we connect the Carmel shrine with its fine view of the "hinder" or Acheron (Deut. 34: 2) sea, and the lurid setting of the Sun in its depths, we are not only reminded of the funeral pyre of Heracles, the Tyrian Melech-Arth, but of the carry-off of "Eli-Jah" (*Eali-Jahu*) by the Sear-ah in her chariots of fire with steeds of fire, and the lion-skin of the former suggests the "mantle" (*Adder-eth*) of the other, though the leopard-skin worn by the Egyptian high-priest or Sem must be considered, as

well as Esav (Gen. 25: 25) who came forth *Adem-On-i* (trans. "red"), perhaps as the demons, like an *Adder-eth She-Aar* (trans. "garment of hair"), which seems an allusion to the Shethian or Typhonian Sha, who may typify the "inundation" (Egyp. *Sa*). Elijah's Seor-ah or "whirlwind," however, seems a feminine form of Sha-Aar, and Eli-Shea would seem the Sha, as Shet or Typhon is supposed to be; Shith being Hebrew for "drink"; and Eli-Shea's advent seems to have ended the "drouth" (*cHoreb*), which comports with Sha-UI, for the Nile rises in July, the Arab month Shawwal. That the Tyrian Melach-Arth is the "hairy" Heracles or Elijah or Esav must appear when we understand that Arth is the word Aor-oth (Ex. 25: 5) or "skins," and as cHuram of Tyre he was the demi-urgos (Greek "house-builder") or "carpenter," who built Shelomeh's temple, if his fairies* did not (1 K. 6: 7), and who was cunning to work all Malach-ah in brass; and his name implies that he was the "sacrificed" (*cHarem*) or "utterly-destroyed" (Josh. 11: 20), as perhaps representing by the frequent use of this word in the 10th and 11th of the Joshua the identity of Jeho-Shua himself with this ferocious demi-urge of many names, who was no doubt the Bes or Beza of the Egyptian inscriptions, a form of Pa-Tach ("Ptah"), and who seems to have gotten name from or given name to Je-Bus. One classic legend of Heracles was that his father Zeus said one would be on a day soon who should have great dominion, and Hera, hating his liason with Alcmena, brought about the birth of Euri-Sith-Ain ("Eurysthenes") before that of Heracles, which made the latter subservient, as Egypt had been, till Asar or Osiris reigned, to the Nile-flood, and hence the labors of Heracles or Asar were the canals of Egypt, and its other develop-

*The passage reads "And the house in the Benoth of its Eben Shelemeh Ma-Shaa Ni-Binah." Our English may give us the sense, but not the play on the *Benoth* (daughters) of its stone or building; on the name Shelemeh, which is that of "Solomon"; on Ma-Shaa or "from Shaa."

ments, but Aur-i-Sith-Ain might be possibly the "Nile's-drink-fountain" if Phœnician or Hebrew were looked to, though Satan is "adversary," while in Egypt Suten was "King," and a word in each country which became as obnoxious as Tyrannos in Greece and Rex at Rome; but in any case the Heracles and Eurysthen legend parallels that of Prome-Theos and Zeus, and Pa-Rom means "the man" (Egyp. *Rom*, "man"); both representing, not the struggles between Summer and Winter, Light and Night, but intellectual and physical improvement at war with intolerance and chaotic conditions; and so we may perhaps understand at least one phase of the myth of Osiris and Seth; but from the meaning of his name (Chal. *A-Din*, "year," "time") it seems probable that the myth of Adonis in western Syria, killed as he was by a boar, was that of the old year slain by cold or winter; and the Hebrew word *Adon-ai* (trans. "Lord") is thus a mere equivalent, in its original sense, with the original sense of the Phœnician Ullam or Elohim ("eternal" or "time"), unless the latter word connects with the Aal-u ("blessed" or "heaven") of the Egyptians; the classic Olym-Pus or -Api seeming to be the former, but describing the Hapi or "Nile." And it is this Syrian concept of Adon-is or Adon-ai that was close to Tyre and her cHiram, for Adon was killed while hunting in Lebanon; perhaps at the shrine Dan, at the source of the Jeor-Dan; and it seems from this, and the fact that his name as called there was probably Jero- or Jeor-Aboam (1 K. 12: 28-30), that his was there a phase or branch of the Apis or Nile cult, and not the Sun; and he has been identified with "the Tam-Uz" (Ezek. 8: 14), or the Chaldean Dom-Uzi, third person of the triad of Sip-para, and the beloved of Ishtar, whom she raised from death after her descent into and escape from Hades, by sprinkling him with the water of immortality; and the name Dom or E-Dom as well as Uz or *Az* (Heb. "goat," "tree," "strong"), connects him with Edom or Esav, who came forth A-Dem-On-i

or as the "demons," as also with Adam and his Az or "tree," as also Esther and her rescue of the Jews; and the Jewish and Assyrian month June-July was Tam-Uz (the Shawwal of the Arabs), but the Chaldeans called it Duz, suggestive of the Greek Ha-Des, and the Gallic Dis, and the Sun could only be meant as identified with Hades if that place had been considered one of fire or heat. But the word "crim-son" is said to be from an Arab word admitted to be the same as that from which Mount Carm-El is derived, and this would serve to connect Edom or Esav with cHuram of Tyre, with Jeho-Shua who was buried at Ti-Men-ath Ser-ah, and with the Carmel god Eli-Jah.

It has been argued that Noach is a story of the Sun going into the clouds of the rainy season or descending below the horizon into Hades. The Hebrew writer of one incident told of him tries to prove him the same as Bacchus or Osar (Gen. 9: 10-27). He is made to plant a Charem, and to become Shechar, and the latter is a name of Osar. He then becomes "naked" (*Aer-aveth*). His son cHam saw this, "and made known to his brothers Bach-Uz"; a word perverted to "without." Down to the Macedonian times Bacchus was represented always as an elderly and bearded figure. The knowledge that Egypt or cHam first worshipped or discovered this deity is thus conveyed, and yet Canaan comes in for a curse since the Egyptians called the wine of Palestine Baka. The other sons drew over their father, as they walked *Acheron-eth* (trans. "backwards"), a Sim-El-ah, as Bacchus was son of Sem-Ele, but perhaps here the panther-skin of the Egyptian Sem or pontiff. This may imply a Sun-set, as Nach (trans. "rest") and the Greek Nochs and Latin Nox are consonant, to say nought of Acheron, or Charon and his boat; and the spotted skin may have meant the stars of night for Bacchos wore it into "India," or perhaps Hades; the Hebrew Hodu (Esth. 1: 1) being "India," to which Osar is also went; and perhaps the "hold" (1 Sam. 22: 4, 5) or Ma-Zub-ah into which David went with the sword of

Goliath, taken out of the Sim-El-ah in which it was hid (21 : 9), has a like reference; and so the Sim-ich-ah or "rug" of the doomed Sisera; for *Sam-ach-eth* (trans. "re-joice") before Jehoah (Lev. 23 : 40) was the order at the feast of Succ-oth or wine-harvest; while the Sem-ach Sem-ach-ah (1 K. 1 : 40) at the crowning of Shelomeh, whose name was probably Shem-Ol-eh, seems to identify him with the later form of Bacchus, especially as he rode his father's *Pered* (trans. "mule"), which is perhaps the "pard" or "leo-pard" (Latin *Pardus*; Gr. *Pardos*, "spotted"), and Bered (Gen. 16 : 14) seems a suggestion of this as the insignia of the other I-Shama-El, the "wild-ass" (*Pere*) or "ear"-god, or the Sethic cult, for the distinction between it and that of Osar was perhaps in most of these narratives, and even in Egypt, one of dates. In Egypt the name of deity as Seth-Ra would indicate that the Typhonian cult connected with that of Ra the Sun, but the Sun of "Summer" (Egyp. *Sem*) in Egypt was accompanied in July-August by the heliacal rising of the dog-star Sat, punctual with the annual Sa or "inundation," and As-Sat (Isis-Sothis) was the soul of the great mother which was supposed to dwell in this star as author of the beneficent flow. The wife of Noach does not appear by name or mission, but that of Bacchus was the Cretan "Ariadne," who is easily Hebraic for "Nile-goddess" or Aur-Adon-ah, though "Light-goddess" is equally proper; and so J-Eor-Dan the father of the Om-Phale who captivated Heracles, and she was the "love-mother" Egypt who makes the Nile "weave" (Heb. *Arag*).

The Egyptians, indeed, conceived the Sun and other astral bodies as passing over the skies in boats or ships. That people are said to have detested the sea, but certain birds as well as beasts gave warning or satisfaction as they appeared or disappeared, migrated or returned; and so the Romans and Greeks. These last called the migratory birds of the Mediteranean (Heb. Acheron) Aer-Dios or "air-gods,"

and the Italians at this day call the "heron" Agheron and Airone; the Hebrew "ark" being Aar-on; which seems the Egyptian Sa-t. The "crane," the Greek Geran-os, suggests the Hebrew "threshold" or Garon; perhaps of the year. The "Ibis" (Egyp. *Hab*), so sacred to the wise Thoth or Ta-Hut, because it came and went with the inundation, as the Sa or goose, sacred to Seb, did, were perhaps unknown as such in Hebrew story, though it is probable the Greek Phœbus or Apollo had a name from Pa-Hab or "the Ib-is," and the unfortunate son of Adam was Hab-El, not "Abel." The Bak or "hawk," however, was the particular emblem of Ra or "the Sun" in Egypt, and is often depicted as the head of Horus, Osär-is, and others; and also with a human head the "hawk" (Heb. *Nez*) was the type of the human soul, though the Greeks seemed to have changed this conceit into the odious one of "harpy," while it seems that as the "dove" (*Jonah*) it was the emblem of the goddess Ishtar or Semiramis, and of Aphrodite or Venus, in the role of Hades-queen which some of the classics assign them.

The Hebrew name of "the Sun" (*Shem-esh*) seems to have given scarcely a name to a town in Canaan, though it was also a name of the Sun in Euphratic languages, but the names of towns in which the word Ra appears are frequent. The Egyptian Amen-Ra was probably the Syrian Ri-Mon or Tob-Rimmon; of whom perhaps the "pomegranate" or Rimmon was an emblem; and this plant can scarcely be destroyed at its roots, while its twin leaves, and crown-shaped flower and fruit, as well as the color of these latter, must have made it very suitable for such purpose; but it was perhaps as an emblem of Ra-Amen that it was so freely depicted on Shelomeh's temple. Rom-ulus and Rem-us of Rome, however, perhaps get their names from the Egyptian word Rom ("man"), as Rom-Aal would in the Egyptian mean "man-god," as Ab-Ram would be "sacrificed-man," while Rah-Man or "merciful" is still the favorite praise or

title of God among the Arabs. "The Ra-Math-ah," in plural form (1 Sam. 1: 1) or singular (7: 17; 8: 4), elsewhere Ra-Mah or Ra-Amah, contains the word "dead" or "death" (*Math* or *Muth*), and seems the shrine of a goddess, as it is in feminine form; and it was the home or shrine of El-iMelech and cHannah, perhaps the same as Shemu-El and Ra-cHel, if we can take these Har Ephraim stories as meant for other than illustrative lessons; and Ra-cHel (Ra-"sick" or-shut-up) from her story (Gen. 30: 1-24; 31: 35; 35: 16-20; Jere. 31: 15; 1 Sam. 10: 2) of sterility and sorrow one may see she is A-Kar-ah (Gen. 29: 31) or "barren," the classic Kore or Proserpine, the Sicilian Cer-Es, the "weeping" (*Bech-ah*; as feminine of the Egyptian Bak or "hawk") for her Bene-ah or "daughter," perhaps on a "stone" (*E-Bin*), as De- or Ge-Meter (Gr. "Earth-Mother") was found sitting on a stone at Eleu-Isis; and so Ma-Gadol ("great-mother") or Magdel-ene when the stone was rolled away (John 20: 11-18) was typified when Jakob Galal the stone for Ra-Chel, then Issea his voice and wept (Gen. 29: 11-18), for she was then Roah or "kept" the flocks; and so Rhea surely wept as she gave her children to be eaten by their father Saturn till she gave a stone instead of the infant Zeus; and it was coincidence that from this same Ha-Ramath-ah came that Joseph who supplied the stone sepulchre for the dead Gal-il-ean; nor can one well separate this ha-Ra-Math-ah from that Ephera-th-ah or Beth-Lech-em, which latter means perhaps "house of the Wandering-Mother" (Gen. 35: 19) where Ra-cHel was buried. Re-Bekah is the same, and her name may be rendered from what has been said, though Bek-ah could be "heifer," as Io; but she seems more distinctly Sheth-ah (Gen. 24: 14) or "drink," or the inundation-goddess, wife of Sheth. Ra-cHab the traitor-harlot may be of this group, while the Re-Chabites were sons of Rimmon (2 Sam. 4: 5-12); and the name Rimmon or Ra-Amen seems somehow typified in the story of a certain pious

Josiah (Io-Shi-Jahu), who seems to have had a shrine at a place called Me-Giddo or Ar-Mageddon, wherefore the "mourning for ha-Dad- or the David-Rimmon in the valley of Me-Giddo" (Zech. 12: 11), who as son of Ie-Did-ah (2 K. 22: 1) or of David (2 Chr. 34: 2, 3) may have been the same as the famous Shelomeh, whose name was also Je-Did-Jah. But the word Ra is also "evil," and perhaps these names are affected by that sense of the fierce Sun.

Ba-Aal (trans. "Baal") is also said to be a title of the Sun, and the meaning we have explained. After the name Jehoah began to be applied to Deity by the Jews or Ezra's sect, that of Ba-Aal, originally perhaps Ba-Eal or "in-heaven" or "in-God" (Egyp. "Heaven-Soul"), and a title which seems more sublime than the obscure Jehoah, was perhaps written with the letter "Ain" and not with the letter "Aleph," which makes a slight difference of articulation, but the great difference is the "in-the-ram" form of the Egyptian god Chem or Amen, for the Egyptian titles of Deity must have lost ground after the conquest by Cambyeses and his sacrilegious treatment of their symbols. The evidence of the most reliable of their documents, the Jeremiah (11: 13), which shows that Ba-Aal was the name of Deity at Jerusalem in co-exile times, coupled with the statements in its 44th chapter, seems to us to subvert the whole conceit that Jehoah was an early name of the Deity in Canaan or at Jerusalem; though, certainly, it is the high or low ideal one has of God, not his local name, that makes a difference, while the meaning of the name given him denotes only the original concept, and not the later. In the cited passage of the Jeremiah (11: 13) the name *Bosh-eth* or *Bo-Sheth* (trans. "shameful-thing") is used; a part of the name of Mephi-Bosheth and Aish-Bosheth, and as the former was Pa-Sach or "lame," and Moph was Memphis, we suspect Ba-Aal to be a phase of Pa-Tach or "Ptah," whom we may identify with Bes, since the word probably means the "angry" or "ugly" (trans. "ashamed") aspect of Eli-Shea

when taxed as to the disappearance of Eli-Jahu (2 K. 2: 17). In the murderous struggle of Eli-Jahu and Ba-Aal (1 K. 18: 19-40) the latter is mocked as a dead or dumb god, or god of the dead; which story is omitted in the later Chronicles perhaps because Elijah's shrine at Carmel was a dangerous rival, and remained so at least till the time Vespasian consulted it; but all new or sectarian or reform movements insist that the established religion is cold and perfunctory; though the account there reminds one of the story of Heracles and Bus-Iris; and it is curious that Eli-Jahu himself is called by the writer of 2 Kings (1: 8) *Aish Ba-Aal Sa-Aar* (trans. "hairy-man"), thus identifying him with Ba-Aal, or certainly with that cult, which we take to be that of Sheth or Sha; while his name Ti-Shib-i connects him with the U-Shub-tiu or image-duplicates the Egyptians entombed with their dead; from which words perhaps came the name Ti-Siphone, one of the furies, daughter of Nox and Acheron. That Eli-Jahu has been deemed a solar myth is not surprising, and the Greek form of his name, Helias, may have supported the conjecture. Ba-Aal cHelom-oth the Laz-ah, the name given Joseph by his brothers, is rendered "dreamer," yet the force of the word Ba-Aal, whatever it may be, is omitted, but perhaps "Lord of Dreams and the Tongue," and this with the significance that in Egypt or Tyre or Greece was attached to Thoth or Æsculapius, is the least of the divine that could be said of the phrase, since we are here reading, not a history, but a theogony; and it is noteworthy that "men" of Shechem, where Joseph was buried, are Ba-Aal-i (Judges 9: 2, 3, 6, &c.) in the story of Ab-iMelech, but that this is not correct appears (9: 51) when Aenosh-im is rendered "men" in the same verse with Ba-Aal-i; but the Ba-Aal Berith worshipped there was probably this Joseph, since he had been *Ia-cHan-et* (trans. "embalmed") and put in an Aar-on, and hence was really represented by the Aar-on-Beri-ith (trans. "ark of the covenant"), for it seems that this sepulchral symbol of

a sleeping or dead deity was an Egyptian conceit, as we read that the ark of the god Chen-su or Khons was sent to cure a queen; and Jeru- or Jeuru (the Jeur or "Nile")-Ba-Aal, or Gide-Aon, perhaps Jaar- or "forest"-Ba-Aal, was doubtless the same as Joseph; but the name Shechem seems to come from the "sycamore-fig" goddess of Egypt, Hathor or Nu-t, with whom one may connect Gid-Aon's harlot, and Jakob's Dinah or Adon-ah, whom Shechem "humbled" (*Jann-ah*), for Juno, Diana, and Nu-t or Shech-Em are thus attacked; but these classic goddesses were both deemed lunar, as both Zeus or Jove and Apollo were considered solar types. Jakob (Gen. 37: 9-10) readily accepts himself and wife as the Sun and Moon. The "witch" of Ain-Dor is called Ba-Aal-eth Aob (trans. "familiar-spirit"), but Aob alone is there also thus rendered, and we may say this divine title was due her if she could resurrect the awful Shemu-El, yet the word "inquire" (*Ador-Esha*) is so framed from Doresh as perhaps to indicate the local name of this sibyl. The widow of Zar-Eph-ath-ah is also called Ba-Aal-ath (trans. "mistress").

The translators usually render Jehoah "Lord," but invariably so render Adon-ai; thus confusing the two. The classic Adon-is, a Syrian myth, is usually considered solar as he was allowed after death to spend half his time on earth, but it perhaps means the death of vegetation and its re-birth, which accords with the myth of Atys (Gr. *Atos*, "year"). And the root seems to be Aad, a word often rendered "then," "until." In the famous oracular phrases of the Daniel (7: 25; 12: 7) the word "time" is Aidan and Mo-Aad; the two passages perhaps having different authors; but the sense is said to be "year." This sense would make Adon-ai or "Lord" annual and perennial, or a deity who came and went, but perhaps more abruptly than the Sun or the Nile; and so frost may have been the boar that killed Adonis; and this might suit the month Ad-ar (February-March). Probably, however, the word Dan or Dayan,

which seems a Chaldean title or term for "judge," the usual Hebrew being Shephat, was the same as Adon-ai, but we do not well see how that could apply to the Sun. The name was common enough, whatever its origin. Adonai-Bez-ek (Josh. 10: 1-27), king of Je-Bus, "hanged on a tree," probably refers to the god Bes, the Canaanite giant-god. In the Revelations (9: 11) Abad-Don or "servant-Adon" is explained as the Greek Apollo-Eon and "angel-of-the-Abyss," and in the Esther (9: 5) Aab-Edon is rendered "destruction," but these may not refer to Adon-ai as a word.

No star or constellation is known to have figured in the Israelite cults. We seem to get the star of Beth-Lech-Em from the Egyptian veneration of the dog-star, Sa-t (Gr. Sothis), whose heliacal rising announced that their saviour river was ready to inundate. There was a yearly festival to this star, and the soul of As or Hez was said to dwell in it, hence she was Isis-Sothis. The difficult passage of the Amos (5: 26) seems this year-star, as Renpa was Egyptian for "year," or at least Stephen (The Acts 7: 43) probably so understood it, but there is no evidence in the passage that the Israelites worshipped or held sacred a star. It might be suggested that the Egyptian act of worship was expressed hieroglyphically by a star over the head of a figure, and that a star also represents the soul. It is possible that originally the dog-star as the opener of the year, which in Egypt began July 20, or first day of the month Thoth, was more nearly connected with the Egyptian Pa-Tach or "Ptah" than the star we call Venus, though the Greeks identified Heph-Aistos or Vulcan with the latter, and yet Heph-Satos carries us toward the Sothis star, for it seems admitted that the name Hephastus is not Greek, while in Hebrew both cHeph and Setar mean "hid" or "hidden"; which word would apply well to the smith-god or either star. The day-star is the only star that casts a shadow, and it plays at "hide-and seek" about the Sun; keeping vigil over it at evening as if over his sleep, and

at dawn as if over his cradle; cherub-im as it were over the slumberer; and again, as a youth, it goes forth as Icarus, or as Je-Pa-Thach's daughter, and perishes in the skies of Sun-rise, or as Sem-Ele in the glory of Zeus; and hence never passes over either the face of the day or of the night. Its attendance on the Sun might seem to have given it any subordinate function; while as to the Moon, as a jealous wife, it might seem the strange woman. The Greeks certainly indulged some such fancies as to this star. It may be the Hebrew Riz-Epah (2 Sam. 3: 7-8; 21: 8-11), daughter of Aia-Jah, who watched over the dead of Shaul from barley-harvest till rain fell, and whose shrine must have been at or near Nob, as she seems a phase of Niobe; though the seven dead sons are more probably the seven branches of the Nile, and Riz-Ap-ah suggests the feminine Hapi. The story may, however, be an attack on Mizepah, a great shrine (1 Macca 3: 46); devoted doubtless to the same cult as that at Mizepah in Gile-Ad, where perhaps the practice was to sacrifice a girl or to sequester her to the shrine; but, as the morning-star, which has watched over the Sun-rise, she first goes upward with her companions for two months, which is roundly its period; and so the Lech-in-ah daughters of Israel went yearly, &c., and I-Lech seems the "goers" or "pilgrims," and yet (Dan. 5: 23) is rendered "concubines;" but her father "Jepthah" or Ie-Pe-Thach has the name of the Egyptian form of Deity called Pa-Thach or "Ptah" (Pa-Thach-Sekar-Osir), whom the Greeks identified with Hephæstus or Vulcan. Miriam, sister of Mosheh, buried at Kad-Esh, which means "east-light," and a virgin, but made Zara-oth or "leprous" for seven days at Hazar-oth or ha-Zar-oth (Num. 12: 10), may also have this star as a type, but more probably the crescent-Moon of morning. The Beri-ith Aolam (trans. "covenant-everlasting"), which Jehoah cuts with Abraham, "the Sun going down" (Gen. 15: 17), when as a sign he is taken out and shown the stars, might seem the evening-star or dog-star,

but when cut with Noach it is called Kash-eth, and we suspect the new or crescent "Moon" (Egyp. *Aoh*) was this "sign" (*Aoth*) since it is to be put in the Anan-i, which means both "clouds" and "ships"; and so the Bari (Heb. A-Berah) of the Egyptians were crescent-shaped, and it was in them that the pious dead were made to "pass-over" (Heb. *Aber* or *Pa-Sach*) the lake of the dead into Aal-u Shechan or the "blessed abode," piloted by the cHaron (wherefore *Cherith*, "cuts") or "boatman"; whence the Aaron Beri-ith or "ark-covenant" as well as the Beri-ith Aolam of the Jews, which was a promise of salvation or immortality, of which the waning and waxing Moon might well be the sign to the Abera-im or "Hebrews"; but this Beri-ith or passage was shrewdly turned into more substantial hopes than those of the metaphysicians of Egypt; while in Phœnician myth the god Berathy had a shrine on Mount Ta-Bor or Tab-or, which connects with the Tebah or Tebeth (trans. "ark") of Noach and Mosheh, and the goddess Ber-uth was wife of Eli-Ion, as Ano-Bret (or -Ber-at) was wife of Eli-Melech, and they were parents of Je-Hud or "only-child" or "darling" (Gen. 22: 2, 12; Zech. 12: 10; Judges 11: 34; Ps. 22: 10) whom El-Melech sacrifices to avert the perils of war; and this Phœnician Berith connects with Abi-Melech who (Judges 9: 4) took the treasure of Ba-Aal Berith and was slain at Theb-Ez, and with the slaying of Gid-Aon's brothers at Tabor, for he seems Ba-Aal Berith, and is turned back at the ascent of cHer-Es (Judges 8: 13), for the star cannot pass over the sky, and Jonathan out of his cHur or "hole" cannot continue the pursuit. The Isaiah (14: 12) calls the city of Babylon Hailal (trans. "day-star"), son of Sachar, but we suspect the latter half of the name Bab-Ili ("gate of god") with the Hebrew definite article (*ha-Ili*) is meant, and the place is now called Hilah, while from its name Su-Anna ("valley of An-u" or the god An) the Jews seem to have derived their ho-Sannah; but the Babylonian Ili and the Egyptian Aal-u (Heb. *Aal*,

"above," "upon," "up," "over") were in all the Eastern languages, giving us Ili-um, "Eloh-im" (Aeloh-im), Olympus, the Arab Allah, &c., as also our "hail," the Ethiopian and Greek and Hebrew Allal-u or Halal-u, &c.; at the same time it seems a word of divine import, though we object to its rendition as "God-forbid" when Jonathan is called cHelil-ah (1 Sam. 14: 45), and also (1 K. 1: 40) we object to "piped with pipes" (*Me-cHallili-im be-cHalili-im*), literally "from cHallili-im in cHalili-im," which seems the "Alleluia-Iou-Iou" at the Greek Oscho (Sachar)-phoria or Succ-oth festival to the vine god, for young Shelomeh is on a Pered or leo-"pard" (the panther of Bacchus), and being brought down Aal-Gichon, which Gichon in its precise form there is only used of the "belly" (Lev. 11: 42) of reptiles, or the Gechon (Gen. 3: 14) on which the serpent was to go after being "cursed" (*Aar-ur*), for *Aar-aa* (Egyp. "asp") was the symbol of "goddess" and of the god Neph or Num, and as a symbol of "dominion" could only be worn by the Egyptian kings; but it may be that it is meant that the Pered-ah or panther was crawling on her belly, for the later Chronicler (2 Chr. 32: 30; 33: 14) makes it a locality, with a slightly variant spelling, though that may have been a shrine. The main story of Jonathan (1 Sam. 14: 1-45) contains his attack on the Pele-Sheth, and is in touch with that of Je-Pethach's daughter, both being the victims of a vow: his *Halak Deb-ash* (trans. "honey dropped") in the forest perhaps typefying his fading light, though taken as "wild-honey" (Mat. 3: 4) when the later John came from the wilderness; and, leaving his father Shaul, Jonathan, with his Ne-Shoa Chel-ai or "armour-bearer," passes a Shen (usually "sleep") on either side, and climbs into the Ma-Zab, which also means a memorial pillar of the dead; and thereupon an *Elohim cHarad-ah* (trans. "mighty trembling"), for it seems to be a theophany of the god "child" (Egyp. *Cher-at*; Chald. *Qurad*, "warrior"), the *Un cHar Heb* ("show face festival") of the

Egyptians, and the names might suggest the rise of the Nile at the first cataract, where it roars over the red rocks between Syene (Shen?) and Phil-ae; where stands the sacred and rocky islet Sahayl or Set-e, a burial-place of Osir-is; though Shen is the Egyptian Pa-Sheen or "lotus," emblem of Aahi or Har the "child" (*Cher-at*); the Ahieh or "I am" of cHor-eb, who as Hor or cHor ("Horus") punished Shet or Pele-Sheth (trans. "Philistines"); and this account of the resurrection is attended by *A-Chel al Dam* (trans. "eat-with-the-blood") or Acel-Dama, for here is the Homeric conceit that one in Sheol must drink blood in order to speak (Odys. 11: 95, 151), hence I-Sachar-iot or "Iscariot" is the ruddy "flood-face" (Egyp. *Sa-Char*) of the inundation, or Osir-Sekari, or merely cHor-us as the Greeks called the avenging son; and he comes out of his *cHur-im* (trans. "holes") or "white," astonishes the watchmen of Sheol in Gibe-ath or the "den," then afterwards eats a "honeycomb" (Luke 24: 42, 45) which opens "understanding" or eyes (1 Sam. 14: 27), perhaps fountains, or ships or clouds, since they are all Ain-i or Anan-i; and this cHarad-ah is the "care" (2 K. 4: 13) or son Eli-Shea gives Shun-Em or the "lotus"- or "sleep-mother," on whom he Ia-Ge-Har (Jeor or "Nile") or "stretched," and the "trembling" (cHarad) when the defrauded Esav appears (Gen. 27: 33), as Herod also was "troubled" (Mat. 2: 3) when told of the star by the Mag-i, who as the "multitude" or the Amon (1 Sam. 14: 16) "melted-away" (*Na-Mog*); but the honey Jonathan ate stopped the pursuit, and Shaul is required to stop at Ai-Ail-On till the morning light, as in the Gid-Aon version the stop is at the ascent of cHer-Es, while in the Joshua version the Sun and Moon stand still on Gib-Aon and Ai-Ail-On; and the stone Shaul has *Gallel* (trans. "rolled") to him is also rolled (Josh. 10: 18; comp. v. 11) in the Joshua version, as the stone was rolled away by the angel in "white" (*cHur*) amid the trembling or earthquake when Jesus arose to go into

Gallil-ee, Jonathan's Gal-ah or "discover" from his cHur-im or "holes;" all these seeming to describe such a theophany or "face-show" (Egyp. *cHar-Un*; whence Beth-cHoron) as the Egyptians celebrated when the star Sat or Seth arose at the time the Nile was about to leave its bed or tomb; though it seems curious that in Egypt cHaron also was the boatman who ushered the justified into the new life, and that the youth-god cHorus should appear in the inscriptions as this boatman of the cHer-u or "justified;" but if these names relate to the day-star, called cHar-em-Akhu, which opens the dawn and pilots the Sun to his death, evidencing a remote Sabæan worship in Egypt, we may see why Herm-es performed this office of conducting the dead, and why cHuram of Tyre was a cHar-Esh or "worker" in brass, perhaps "cave-light," and why the promontory Carm-El on the Acher-on sea was that of the Ti-Shib or "returner," for the star cHar-em-Akhu at evening goes with the Sun, and after a "sojourn" (*Shib*) in Hades he comes as the forerunner; and so Elijah is called the A-cHor or "troubler" (1 K. 18: 17) by Achab, so that we have Elijah as Aa-Chan the son of Carem-i, stoned in Aa-Chor (Josh. 7: 16-26) for hiding the Adder-eth Shin-Aar or "mantle of Shin-Aar," and he was of the house of Jeho-Shu-Aa, who brought it forth to *Ge-Bari-im* (trans. "man-by-man") or the "boats" where souls of the dead were tried, and perhaps Jeho-Shu-Aa got the Adder-eth as Eli-She-Aa got it after Eli-Jahu also disappeared in fire; but the Achar Achad (trans. "behind one") in their Tav or "mark" (Isaiah 66: 17) will be destroyed (v. 15) when Jehoah comes again in a whirlwind and chariots of fire to "the Shib" (trans. "render"), &c.; and hence this contest is kept up when Jesus tells the "troubler" (Heb. *A-cHor*), perhaps the troubled Herod, perhaps the fore-runner John, to get "behind" (Heb. *A-cHar*), for John was at once "delivered up" (Mat. 4: 10-12) to Herod, though the story may only be the old one of the Seorah carry-off of

Elijah (comp. 2 K. 2: 16) as the Ruach figures in each case. This "white" or "cave" (*cHur*) god must be kept in view in all these theophanies, since the Egyptian *cHar-Un* means that, as does *Oun-* or *Un-Nepher*, the favorite title of the white Osir-is when his "face" (Egyp. *cHer*; Heb. *Phan*) is "shown" or "manifest" (Egyp. *Ouon* or *Un*; also "hour"); and so David is in *cHor-Esh* (trans. "wood"), Shaul's and Jakob's *cHer-Ash* (trans. "held-his-peace"), Gid-Aon's *cHer-Es*, Barak's *cHar-osh-eth* (1 Sam. 23: 18; 10: 27; Gen. 34: 5; Judges 4: 2, 16), as also Je-Pethach's Abel *cHer-am-im*, as well as Joshua's Beth-*cHoron* (Judges 11: 33; Josh. 10: 11), and Shimshon's "Sun" (*cHar-Esh-ah*) and "ploughed" (*cHar-Esh-eth*), and the "plowing" or *cHer-Esh Eli-Shea* (Judges 14: 18; 1 K. 19: 19), all advise us of this divine dramaturgy. That *Herm-Es* comes from this concept may further appear when we find David (2 Sam. 15: 17) fleeing before Ab-Shalom to Beth the Mer-ach-ak or "house of the Mercury," which seems like his tarrying "in Aa-Ber-oth of Ma-Debar" (v. 28) or "in boats of silence" (trans. "at the fords of the wilderness"); for Mer-Cur-y may be Heb. Amer-*cHeroz*, "word-herald": while Abshalom violated the Peleg-Esh, which means "divided-light." In the stories of Heracles we also have such lesser luminaries as Hyl-us and Hyll-us and Iol-as and Iole; while the classic Helle and Hel-ice (Cal-Isto) also perhaps sustain the Hallel or "day-star" of the Isaiah, which could not pass over, yet was a fore-runner or herald or watchman or first-born. Still, the effect of the Sun on streams, which flow freely at one season and little or none at another, is to be considered, since physical phenomena acting on our sensibilities give birth to all our higher ideals.

CHAPTER V.

MOSHEH AND HIS SIMILARS.

IT seems to us that Mo-Sheh was the representative of a cult which Ezra found easier to assimilate than to eradicate. That this was the old Seth or Typhon cult of Egypt seems probable, and its priests had perhaps found asylum in Canaan. Mo-Sheh is said to get his name from *Me-Shi-Ithi-Hu*, or Me-Shi-Ithih if we take the "u" for "him," and this is rendered "I drew out." Of course there is here a play on the sound of words, so frequent everywhere in these Hebrew books, for Mosheh is made the hierophant and oracle, which is personified by the "sphinx" (Egyp. *Hu* or *cHu* or *Akar*), so that one is not expected to get a definition of his name, whether Bath-Pha-Raoh spoke Egyptian or Hebrew (Ex. 2: 10), yet, if Me-Shech-u (Ex. 12: 21) is also rendered "draw out," it is not easy to believe that they mean the same; but both words are played upon (Gen. 24: 14-22) in the famous watering and drinking scene, meant to give her several names to Rebekah, addressed as Hat (trans. "let-down"), for Hat-Hor or Athor (comp. *Har-Hat*, "trough," Ex. 2: 16), where it is twice repeated that *Sheth-ah* (trans. "drink") and "I will give drink" (*Shek-ah**), while "draw" is She-Aab or She-Aob, and "trough" is Shok-eth. But Shith is the usual word for drink, and Sa-t (fem. "the Sa") is Egyptian for the

*This Shik-ah is "kissed" when Sha-Aul is made Ma-Shech (1 Sam. 10: 1), after eating the "thigh" or Shuk, perhaps "phallus" (9: 24) or Egyptian *cHek*, and so when Jakob meets Rachel he "watered" (*Ia-Shek*) the flock and "kissed" (*Ii-Shak*) her. We suspect the Shik-Uz or "abomination" to be the "phallus." (64)

"inundation" (Heb. "*Shet-Aph*), and we think the dog-star Soth and this word inundation gave rise to the cult of Set or Seth, often destructive, but perhaps afterwards transferred to the sea or to the heat of that period which absorbed Osir-is or the Nile; and hence Mo-Shi-ith-Ihu seems an allusion to Mosheh as opposed to Egypt and Osir-is; the more, too, when we consider that "T" or "Th" represents the articulation "D" in the Egyptian, which would make Shadd-ai or "Almighty" the same as Sheth, and the like is true of Zad-ok or Sed-uc. But it must be noted that the "lamb" or Seh (Ex. 12: 4, 5), the Egyptian Siu or "sheep," seems consonant with the second syllable of the name Mo-Sheh. The infancy of Mosheh in his Teb-ah on the water was a popular myth of the ancients, from Sargon in his ark of reeds and bitumen on the Euphrates to Romulus as an infant on the Tiber. The father of Mosheh was Aa-Meram, not "Amram," who married his Dod-eth or "aunt," a daughter of that Levi ben-Jakob who went into Egypt, and, as the Hebrews are said to have remained in Egypt four hundred and thirty years, this woman must have been about two hundred and fifty years old at the birth of her son (Ex. 6: 16-27). Her name was Io-Chebed, which is the Arab Kib-ti or "E-Gyp-t," and in places (Ex. 8: 32; 9: 7) we have Ia-Chabed as the "hardened" or "stubborn" heart of Pha-Raoh (also Chebad, 7: 14), and (4: 10) Mosheh is Chebad or "slow" of speech and of tongue; and note (20: 12) "Chebad thy father and thy mother"; but the Greek story of Io as Az or Isis (Egyp. *Aha*, "heifer"; *Aoh*, "Moon") perhaps has no connection with Io-Chebed, though in the 4th of 1 Samuel, where the birth of Ai Chabod is told, the Pele-Sheth only took the ark after (vv. 7, 8) calling *Aoi* (trans. "woe") to help them, and it seems it was this departure of the deity that is represented by the death of the wife of Phin-ech-As, called *Lal-ath* (trans. "near-to-be-delivered"); and in classic legend Io was mother of Ep-Aph-us who is identified with Apis, but which name is

quite nearly that of Aapap the serpent-foe whom Hor-us is depicted as vanquishing, and hence a phase of the Sethic worship in its later stages.

The identification of Mosheh with the Nechush-Tan, kept in the temple at Jerusalem (2 K. 18 : 4 ; Ezek. 8 : 10), in which form Seth or Typhon was probably worshipped there, perhaps caused the later story of the Numbers (21 : 6-9), which tries to explain the origin of his emblem by detailing an exploit of his in relieving the people from Ser-Aphs, which he did by making them adore a figure of one which perhaps they had neglected to do for some time, and the tale of Nachash seducing cHava or "Eve" probably originated in hostility to this cult ; but it must have lasted at Jerusalem till after Ezra's time, as it did at Delphi among the more intelligent Greeks, and was sufficiently entrenched to require the Ezraiters to adopt Mo-Sheh as the name of their leading Nebie or "prophet" (Egyp. *Neb*, "Lord"), or as the Egyptian Nub-ti, the name of the Sethic cult at Ombos on the Nile, or doubtless the better phase A-Nub-is of the jackal-head, who was a favorite deity at Rome in the first century, though these latter were not apparently connected with the serpent ideals. These, however, could not be lacking in a land where a town called Askelon was evidently from its name a seat of the worship of Æscul- or Shachul-Apis, and where the "grape" (Heb. *A-Neb*) of E-Shechol was a boast. "Fiery-serpent" or Ser-Ap or Sar-Apis, however, opens up a connection between the two which, suggested by Tacitus, has never been made quite clear, but its importance is great, as is that of the Sar-ha-Ap or "chief-butler" of Joseph's time, in showing that either the cult of Sar-Apis was not introduced by Ptolemy-Soter or -Philadelphus, in the third century B. C., as Tacitus (Hist. 4 : 83, 84) and others agree, or that these Hebrew writings seem to be later than that time. Howbeit, we see the widow of Zar-Ep-ath-ah or Sar-Ep-ta (Luke 4 : 26), where Eli-Jah "stretched" (*Teme-Dad*) upon her dead son, and healed him ; as also the *Ser-Ep-ah* (trans.

"burning") for King-As-aa (2 Chr. 16: 14; comp. 1 K. 15: 8, &c.), who probably would have lived long had he not sought "in *Rophe-im*" (trans. "physicians") in his sickness, and this for two years; but his son Jehoram was also sick two years, and died without Ser-Ep-ah. Perhaps the Egyptian word A-Reph or "wine" plays a part here, and in words of its spelling, as it is rendered "healer," "dead," "giant"; and O-Reph-El is the "thick-darkness" in which Jehoah dwells, and we have "Jehoah thy Roph-ea" (Ex. 15: 26). Sar-Apis as the soul or spirit of Osar-Hapi or Osir-is was perhaps the finest concept of the ancients of the Levant, and the early Christians were supposed to have adopted his cult, and perhaps the connection of the name with "burning," if that be the proper rendering, could be placed to the sorrow at the supposed death of the Hapi or Nile from the Sun, just as Hya-Cinth or Ab-Shalom or Adonis dies; and particularly Euri-Dike by the bite of a serpent, and for love of whom O-Rephe-us descended into Hades, as also Belle-Roph-on whose steed was stung; for A-Reph was not only Egyptian for wine, but Repha or Repa was wife of the Nile. The Æsculapius of Berytus in Phœnicia was called Esmun, one of the Dio-Securi or Cabiri, sons of Sadyk or Zadok, and as E-Simun he recalls the "cruse" (*Shimon*) of oil of the Zar-Ep-ath widow, and perhaps this was the "hearing" or "ear"-god. At Memphis Aiemho-Tep was recognized as Æsculapius, and he was son of Pa-Tach or "Ptah"; but the last syllable of his name perhaps connects him with the *Tob* (trans. "beautiful-child") Mosheh and his Teb-eth or "ark"; the Egyptian word Teb meaning "box" or sealed vessel, while their word Ap (fem. T-Ap, "the Ap") means "manger" or "cradle" as well as "head" or "superiority"; and so the Teb-ah or "ark" of Noach connects him with that wine-god, the "tenth" (*Asir*) patriarch and the tenth month Teb-eth; as with Ie-pa-Thach and his land of Tob (Judges 11: 3), and with Tub-al-Kain the *Lot-Esh* (trans. "forger") or "hidden-

fire," whose sister was Na-Am-ah, feminine of No-Amon (Nahum 3; 8) or Theb-es, the Egyptian Ap or T-Ap, but which Na-Amen was "dipped" or Teb-ol in Jordan, then departed "a little way" (2 K. 5: 19) or "a Ciber-ath of Earth" or Mul-Ciber. So these attributes or elements of fire and wine, or their effects, run into concepts of the demi-urge.

When Mosheh fled to Mide-Ian he sat "above" (*Aal*) a well. The seven daughters who filled "the troughs to water," (literally "Har-Hat-im to the Shek-oth"), seem the seven Hat-Hors or fates, who perhaps represent the seven mouths of the Nile or Sich-or which dry it as Succubi, or "kill" (Heb. *Shech-at*) it; though in the famous watering by Rebekah the "trough" is Shok-eth; but Har Hat or cHar Hat, one of the most beneficent types of the Egyptian third person of the trinity, and recognized by the Greeks as Agatho-Dæmon, but particularly worshipped at the town Hut (Apollonapolis Magna), may be referred to in this scene as Mosheh; for cHar Hat seems also to blend with Thoth or Ta-cHut the scribe-god. And then (Ex. 2: 21) "content" (*Iio-El* or *Jio-El*) Mosheh to Sheb-eth there, and we certainly seem to get here the Jao- or Iao-god of the Chaldeans, identified by Laurentios with Saba-oth of the Phœnicians, whom we seem to find as the child-god of Egypt, of numerous names, of which the "Memphis" (Moph) Ai-em-hotep of the healer group seems the Iio-El Mo-Sheh, and the Ai-mManu-El of the Isaiah (7: 14), watched over or born of an *Aalem-ah* (trans. "maid," Ex. 2: 8; "virgin"), perhaps "immortal" (Heb. fem. of Aolam) as Bethul-ah is "virgin"; and the child is bright and wise, but slow of tongue, or "lame" (*Pa-Sach*) of foot as Mephi-Bosheth or "Memphis-shame." But this story of Mosheh's birth and shepherd life as Iio-El or in Aal-u, common to many deities or heroes of the ancients, seems a separate document (Ex. 1: 8 to 2: 23), dealing with him as the infant Zeus or Apollo or Heracles or Romulus or Sargon, &c.; insomuch that one may well suspect his name to

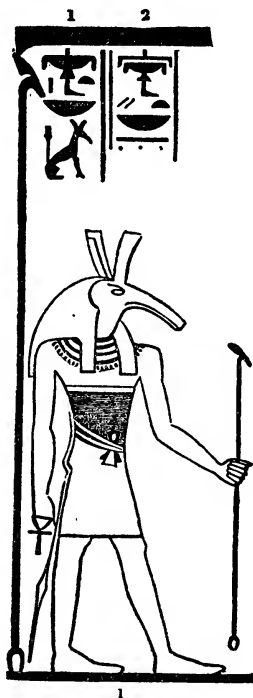
be for the giant constellation Orion which the Egyptians seemed to have called Sheh or Shek, and of which the dog-star Sa-t in it is only a more precise herald of the inundation ; and in this character he slew a man, drove off a band of "the Roa-im," rescued the daughters of Re-Au-El, and "watered" (*Sheke*) their flock so rapidly that they got home at an early hour ; which incidents of this fragment indicate the opening of the career of a youth who did heroic actions, and wedded the daughter of Pha-Re-Au, and of course had first been his *Shek* or *Ma-Shek-ah* (trans. "cup-bearer" or "butler"), as Heracles, dying for Iole, is wedded in El-ysium to Hebe ; and so the original story of Paris (Egyp. *Pha-Re*, "the Sun") was of this kind, for he put away his shepherdess when he secured Helen and went to Illi-um or Aal-u, as Mosheh put away his shepherd nymph (Ex. 18: 2) ; so Theseus did Ari-Adane, Heracles Deian-ira, which latter sounds somewhat like Deian *Ra-ah* or Midian "shepherdess". But the Ezraites reduced this giant deity to a more modern standard or concept, and make of him an agent of Jehoah and wise man ; changing the name of Ra-Au-El or the god Ra-Au (Ra and Aoh are Egyptian for "Sun" and "Moon," whence "the Ra-Aoh" or Pha-Ra-Aoh) to Ie-Thero or "fear" (Latin *Tereos*, "fright"), or the male of the Egyptian terror-goddess Taur (Gr. Thour-is), concubine of Seth or Typhon, and he was the Bes of their inscriptions, or an exaggerated Pa-Tach or Vulcan.

And so the new or Ezraite concept of Mosheh, as divine-man, followed the Æsculapius or Thoth concept, the latter being scribe of the gods, as Ta-ut was in Phœnicia, and close to the Hoa or Ea or Nebo of the Chaldeans, and Ta-ut was identified with Saba-oth, and called by the Greeks Agatho-Dæmon or "good-genius," or the Chaldean Sak-UI, which brings us back to E-Sacul-Apis ; and as Hoa on the Euphrates he is pictured in a fish-skin, and so the Dag-on of the Canaanites was perhaps Je-Hoah in a different phase ;

and hence Ei-Than the E-Zerach-ite (1 K. 4: 31), for Than or Than-Nin (Heb. *Pi-Then*, "asp"; Gr. Py-Thon) is rendered "serpent" (Ex. 7: 9), and Na-Than the vizier of David had power over life and death (2 Sam. 12: 13, 14), though the word also means "gift" and "giver"; yet the Egyptian *Neter* (trans. "God" or "divine") may enter into that word as into the title which describes perhaps Mosheh, *Zer-Oa Natu-Ieh* (trans. "arm outstretched"), who brought the Israelites out of Ma-Zara-im (Ex. 6: 6; Job 38: 15; Ezek. 20: 33, 34; Jere. 32: 21, &c.), but the Egyptian hieroglyph of an "outstretched-arm" was the articulation AA or AO, the Alpha-Omega sign of the early Christian tombs, and hence Iao or Jao, while the word EI was over the portals of Apollo-Pythia's temple at Delphi; but Mosheh received both the "sign" (*Aoth*) of the Nachash or "serpent," typifying "life," perhaps Seth or Typhon, and the sign Zor-Aa-ath or "leprous," signifying decay, or the white god Osar-is, or the second life (Ex. 4: 1-9), for "if they will not believe the sign Rosh-on, they will believe the sign Acheron," else the Jeor shall become blood as it dries, but the Isaiah (44: 6) has Jehoah Malach of Israel and his Ge-Oal Jehoah Zeba-Aoth saying he is Roshon and Acheron, and it must seem that the two passages are relative, since parts of the Isaiah seem to have suggested the bondage in Egypt as a story to frighten those who fled thither from the Chaldeans (Isaiah 30: and 31:), for Isaiah (20: 1-3) seems to have gone there for that purpose, and says (Isaiah 19: 19-20) that at their cry of oppression to Jehoah shall be sent to them "Mo-Shi-Iaa and Rab and the Zilam," but this last word cannot mean "and he shall deliver them", though it may mean an "image" of Jehoah or type of him, as Adam was made, while Moshi-Iaa certainly is a striking word in view of what we have said. That Than-Nin, to which Aa-Haron's rod turned, and the rods of the Egyptians, means "serpent-fish" would accord with the meaning of the Hebrew words, as with the Assyrian Nin the fish-

god, and with the Egyptian Nun the "sea", but in Egypt two or three species of fish were sacred to Hat-Hor or Athar the fecund goddess, perhaps because they devoured the phallus of Asar-is. Mosheh seems to connect with the Chaldean Hoa or Ea, father of Nebo or a form of him, but as Nebie or "prophet"; but for his death at the supposed Nebo we look to the Egyptian A-Nub-is, god of the funeral-rites and conductor of souls, perhaps more correctly A-Nep, which character fits well with that of Mosheh as conductor of Hebrews in the Ma-Debar or "from-speech", and with the other jackal-head deity Ap-Her-u, who was "lord of roads"; but the god Nub-ti at Ombos was the form of Set or Seth which wore the square-ears of the hearing-god, also called Sat-em or Sa-tem, to remind us that ears have we but we hear not; and Nub-ti has for face the long curved proboscis and mouth, which may represent the sin of false speech as distorted nature. We suggest that the name A-Nep, A-Nub, or Nub-tei is not the Egyptian word for "lord" or "gold", unless as the latter the functions of this spirit referred to the Sun-set, but perhaps with Neb, a "bowl", since Hebrew A-Neb is "grape", and libations were so commonly offered to the dead; but it may be that his name is connected with the great town Nap-ata on the Blue Nile or Azer-ach, whence perhaps Nub-ia; for the ancient name of God in Nubia, or that part of Ethiopia which met Egypt at the first cataract, was Ch-Noub or Noub or Ch-Num or Noum, called also Ch-Neph, whom the classic writers recognized as Jove or Zeus, for the people of that region were at one time apparently the most civilized of all the ancients, and under this name God was a lofty ideal, pictured with the head of a "ram" (Egyp. *Siu*; Heb. *Aail*), and of whom the better-known Amen was a close variant; but from his names we perhaps get Nep-tune, Ga-Nym-edé, the Roman Num-Ator and Numa, the Greek Nem-Isis and Niobe, the Hebrew Naomi, and their word *Num* (trans. "slumber"); and as the

Creator he is depicted as moulding man on a potter's wheel. Mosheh as Mo-Siu is not difficult.



Set or Seth, called also Nub-ti ; the ultra phase of A-Nub-is ; and called by the Greeks " Typhon." Particularly figured at Ombos.

The Chaldean Hoa or Ea, placed at the head of the Nebo and Merodoch theogany, came from the sea, and taught, as a learned traveller might do. He was the friend of mankind who warned cHasi-Satra that the gods had resolved to destroy the living by an *A-Bub* (Chald. "water-spout"; Latin *Bubo*, "a rising"), the Hebrew Ma-Bol and Coptic *Bol* or "outside" or overflow ; hence *Bal-Al* (trans. "confused," Gen. 11 : 9), an allusion to Bel-Mero-dach, is the same as Bab-Il, the "inundation-god" (Egyp. *Sa-cHar*) or Noach "drunk" (*Se-Char*),

a name of Osir-is and of the "Nile" (*Si-cHor*), of which Sa-t is the feminine, and she was wife of Ch-Num, and identified with Juno or Hera (Coptic Eiro, "Nile") or Aar or Jeor, as the Euphrates was Na-Har. But in the Jewish records it is Hoa or Noach who is the saved. The Chaldean account makes their Noach or cHasi-Satra "dwell" (Chald. *A-Sib*) at the mouth of the "rivers" (*Naar-i*) after the cataclysm, for he is "lifted-up" (*Nasi*) like the gods, or as Mosheh's "standard" (*Nas*; also "hawk", "flower") of the Ser-Aph or Nachash. In their narrative the god Bel is the particular enemy, as the Hebrew Ma-Bol or "deluge" is, while Ishtar is their friend, as Esther (E-Sether) was of the Jews. In Chaldean mythology Hoa saves the "Moon" (Nannar or Shin or Hur) from destruction by other gods, thus showing an affinity of the two, as in Egypt Aah-Thoth was Thoth with his Moon symbol. Hoa as Merodach establishes "law" (Chald. *Din*) out of Chaos by destroying her, called Mummu Tiam-at: and he was the god-herald; who was also called Pap-Sakul; while in the flood-myth Bel is called Qurad or "warrior." Rawlinson suggests that Hoa is the Arabic Hiya or Hija, meaning both "serpent" and "life" (Heb. *cHai*, *Hia*, *Je-Hieh*, &c., as forms of "to be"), from which we have Ehieh rendered "I am", and so it is said Je-Hoah, which is very probably the name Hoa or Ea; these words being strangely consonant with the grief cry *Aehah* (trans. "alas"), on which there seems a play when Aehieh-Ashar-Aehieh (trans. "I am that I am") says he has heard the cries and seen the sorrows of Bene-Israel (Ex. 3: 9, &c.), and so the Greek Ai or Hya ('Uo) in Ai-Iachs (Ajax) and Hya-Cinth, for the Hya-Cinthia at Amyclae was the grief over the Nile slain by the Sun, as also in the cry Allelu-Iou-Iou (Heb. Hallelu-Jah or -Iah) at the O-Socho-Phoria; while Hoa or Ea perhaps personifies the Eu-Phrates, the Hebrew Pur-ath or Nahar, which irrigated "Chaldea" or *cHas-Id* (Ps. 16: 10) the "holy-one"; for the river is

sent annually from Ur-Urad or Ar-Arat ("Mount" or Har-Arat), wherefore Me-Urad, "water of Urad", or the god Merodach, the special deity of Babylon in its later period, is the Mordec-Ai who "brought-up" (*Oman*) Esther (Esth. 2: 7) or "daughter of Love", who wedded A-cHash-Ave-Rosh ("Ahashuerus"), who must be the saved man cHas-Istar-a or Noach, and who in the Chaldean story is told to "sail to the gods." The Chaldeans said that their ancestors came from Masis or Ar-Menia, where the national god was called Haigh or Aig, wherefore *Shel-Ag* and *Tel-Ag* are "snow" in Hebrew and Chaldaic, and the latter had "arch-angels" (*Igagi*), which was a Greek word for "giants" (*Gigas*) like Ogyg-es and the Hebrew Og, and Agag who came to Shaul *Ma-Adon-eth* (trans. "delicately"), as well as Gog, &c., so that Ar-Arat must have been an Olympus to the Chaldeans, and even the Phœnician Malek-Areth and the Greek Ares may be suspected as derivative. Jehoah gives Mosheh as a sign that he has sent him (Ex. 3: 12) that Bene-Israel shall "serve" (*Ta-Abad-Dun*) the Elohim in the mountain, which was cHoreb, but Abaddon is elsewhere (Esth. 9: 5) translated "destruction", and the meaning may be that the mountain-god was to be superceded by Jehoah, as perhaps the Gibbor-im (whence Guebres) were. Howbeit, from Ar-Urad the Nahar (*Naar*, "servant," "boy") went forth, and so did Nahor's brother Ab-Aram, the "father of Syria"; and both were sons of Ter-ach. Nahar had twelve sons; one of whom was Ches-Ed or "Chaldea"; another was Teb-ah, which is the name of Noach's "ark", or perhaps his name. A third brother was Har-an or cHar-an, a mere metathesis of the word Nahor; and out of cHaran came Abram. Merodach and Mosheh are connected in a curious genealogic fragment (1 Chr. 8: 17-18), where Jethro and Miriam are brother and sister of Mered, son of Ezer-ach (comp. 1 K 4: 31), which Mered married Bath-Pharaoh, as the rivers Merad and Purat unite near Thab-Sacus or Tib-Sach, for, as the Nile, so the

Euphrates is a "cup-bearer" (*Ma-Shek*), as it "draws-out" (Ex. 12: 21). It was to Ea or Hoa that Senna-Cherib, on the shore of the Persian Sea, offered a "chest", a boat, and a fish, all of gold; and it is of course a mere coincidence that the name of Senna-Cherib recalls the *Senah* (trans. "bush") in which Jehoah or Ehieh appears to Mosheh on cHoreb.

In Grecian cults the name of Hoa evidently appears in the word "Ocean" (*Oa-Keanos*), as *Hoa-Khan* (trans. "Hoa-the-Fish") was a Chaldean name for him. The Greek Pose-Idon is perhaps the *Apisi* (Chald. "Ocean") Adon, or the "abyss" god; though "abyss" in Chaldaic is *Kerasi* (*Cheroze*, trans. "herald," Dan. 3: 4), the Hebrew Cher-ash, whence "Christ." Nin-Ip, the Assyrian "fish-God," is merely another name of Hoa or Ea, perhaps the Latin Nep-tune or Ninip-Tan. Ea or Æa was the town to which the Argonauts went, and it was at the mouth of the Phassa (Gr. "pigeon," "dove"), which river flows from Armenia. The name and cult of God as Hoa is possibly preserved in that of the shrine Shil-Oh or the "sent" (*Shelach*)-Hoa, as it is there that Jehoah is said (Jere. 7: 12) to have caused his name to dwell at the first; and the Ezraiters seem to have promised (Gen. 49: 10) the Jews that they would retain dominion if they did not revive the older shrine Shil-Oh, or that form of worship. Æ-Non (John 3: 23), "where was much water," may also have preserved the names of the old "fish" (*Nun*)-god, as might be expected from the Dag-on of the near coast; and at the Christian era, and for centuries later, his feminine, Der-Ceto as the Greeks called her, a form of the Egyptian At-Har or Hathor, was a favorite mermaid form of the Syrian goddess. And perhaps Jeho-Shu-Aa the son of Nun, who required the Sun and Moon to stand still for a whole day, and that his tomb or shrine was Time-nah, suggest the Chaldean Tiam-at or "sea." It also seems likely that the cry of Hoa-Sanna was used in reference to this phase of Deity.

CHAPTER VI.

MOSHEH AS A DEITY.

THE Chaldeans and Egyptians were fond of triads; usually composed of father and mother and son. The last was a child only when represented with one or both the others; separately he appears as an active agent. The primitive concept of the triad may have been that of the angry Deity who avenges himself, and then has a second thought, called Nach-Em or "repent" (Gen. 6 : 6); also "comfort" (Isaiah 40 : 1); which relation, when personified as a son, reverts necessarily to a mother for him, and these made the triad. A popular concept still is that of a majestic despot and his great "hand" (*Iad*) or divine-man (Ex. 14 : 31), if it be only that of an almoner to a beggar. The Teb-ath Gome or "basket of bulrushes" seems to suggest the child-god or divine-man. Gimel (Gr. *Gama*, "wife," "marriage") is the third letter of the Hebrew alphabet, and the numeral "three," though Shelesh (Chaldaic form Tal-eth) is the word "three" or "third;" and so Daniel as *Shalit Talitha* (tr. "third ruler;" literally "third or third," or the word in both tongues); but the Talitha Kum-i (Mark 5 : 41), addressed to the daughter of Jair-us or the "river" (*Jeor*, Ex. 2 : 3), perhaps the Nile-bride, is more clearly understood as the Tab-itha raised by Peter (The Acts 9 : 40), and is consonant with the Teb-eth Gome in which the virgin was perhaps annually sacrificed at the "inundation-face" (*Sa-cHar* or *Si-cHor*), though she was probably only placed in a boat and thus exposed to the waves when the dam was cut, when she would float to the Tele-ute ("end"),

the Greek name Plutarch gives Neph-tei or Neb-tei, the encroachment upon or amour of the Nile with the desert; hence the Aail-eth or "blessed" of the Sa-cHar and her prayer (Ps. 22); for the Arabs say this custom was continued till their conquest, and it is yet imitated at Cairo. But at other places along the river, say at Theb-es, the Tob or "beautiful-child," or Mo-Sheh or "water-lamb," may have been a boy-child; a suckling or "weaned" (*Gem-Ol*) as in the Isaiah (11: 8-10); and he was perhaps exposed, by being "hanged" (*Thaleh*; also "lamb") on a tree, to the Sa-t or Typhon, or to Sech-at (Heb. "destruction," "corruption") the evil-goddess, or the "ship of the sea" (*At*, or *Sach-At*) or pirates, wherefore he is perhaps the Tob-eth (Lev. 19: 28) or "dead," perhaps the same as Toph-eth in the valley of cHin-Nom or Kh-Num or Ga-Nym-ede, for in place of "dead" we might read "beloved" since Tob and its variants are often so rendered. But the Isaiah text (11: 8) is important in connection with its mention of Gom-Ol (*Ol*, "child"), since Khom or Gom was the Egyptian Heracles, called also cHek or Hek, third person at Lato-polis, where his father was Kh-Num and his mother was Neb-u or Neb-aut, and son of Khem and Amen-t at Thebes; and he bears on his head as a man the phallus and tail of a bull or ram, emblem of "strength," such as Shimshon's cHoch (Judges 16: 9, 15, &c.); and Isaiah's "branch" (*Nezer*) seems as the Nazer-i Shimshon, and in Hebrew Nesar (Ex. 19: 14) was the "eagle" who brought Israel out of Egypt, and (Coptic *Akhom*) *Achem* is Egyptian for "eagle"; but it is strange that the names A-Gam-Memnon and Hektor should seem from the same Egyptian ideal, and thus seem connected with Mosheh and Shimshon, as with the word Kumi or "arise," and the shirt of Nessus. The story of Tabitha or Dor-Cas, raised to life by Peter or cHephas, both words meaning "rock," is laid at Joppa, or Iopea, where Andro-Meda of Eth-Iopea, daughter of Cepheus and Cas-Iopea, chained to a rock, and about to be

devoured by a great fish, was rescued by Perseus; but Dor-Cas was perhaps not Der-Ceto the fish-goddess, nor Simon bar-Jonah, that Jonah who sailed from Joppa when swallowed by a fish, though Tal-itha Kumi and Teb-eth Gome perhaps both suggest Jonah's three days and Hosea's (6: 2) Shalishi Kime applied to the daughter of Jairus; while this Perseus, son of Dan-ae, same as the Persian Cyrus, son of Man-Dan-e, was himself as an infant set adrift in a boat, by his grand-father Acrisius, whose name is that of the Lake Acherusia near Memphis over which Diodorus says the dead were borne, as Perseus himself founded My-Kenæ, naming it for the Ma-Chen-t or talking-boat which required pass-words from the deceased, and which identifies Perseus with both A-Gam-Memnon and Zeus Mechane-us (Paus. 2: 22) and these ship-gods; the town Argos having I-Nach-os or Noach as its founder, that is, its local name of Deity; and in the Chaldean story of the Flood the divine boat is called El-Ippi, which seems quite like Hapi the sacred name of the Nile, and is Persian for "water" (*Api*); appearing in the story of cHann-ah (1 Sam. 1: 5) perhaps as Menah Achath Appa-im, "portion of a twin sister" (trans. "portion double"), as both the Nile and the Euphrates are formed by twin rivers, though El-Ippi may refer to the man-god character of the saved man, who is the Hebrew Nach-Amen (Gen. 5: 29), rendered "comfort", for the names in the Noach story seem rather to relate to Ap or T-Ap ("Theb-es") and the "Nile-god" (El-Hapi), as the Teb-ah also indicates, and at No-Amon (Amun-Ei or "abode of Amen") the patron saintess was Ap-t or T-Ape ("the Ap"); so that El-Ippi seems to mean something like the Bari, or sacred boat in which the Abarai-im or "Hebrews" go over, or those who like Noach find *cHen* (trans. "favor"; whence cHann-ah), as the "embalmed" (*cHan-at*) did in Egypt, and the Egyptian boat Ma-cHen-at which was supposed to talk recalls the beams of oak from Dodona which made the prow of the Argo an oracle. But the more

conspicuous names of the triad at Thebes or No-Amon were Amen and Mu-t and their son Chen-Su or "Chons," which latter might seem Noach finding "favor" (*cHen*), as also reminding us of cHann-ah's son Shemu-El (1 Sam. 2: 35), a Cohen (or cHon?) of *Ne-Aman*, (trans. "faithful"), to whom was to be built a house of *Ne-Amen* (trans. "sure"), and he was "to walk before my Me-Siach," &c., which implies that the name Cohen ("priest") was from this name of the child-god of No-Amon, or at least that the name Shemu-El connects with that of the Sem or Egyptian pontiffs of the leopard-skin, Shemu-El's little Me-Aül (1 Sam. 2: 19); but this wise youth, "counsellor at Thebes" or Ouas (Auz, Job 1: 1), was also the Roman Cons-us, god of "counsel," to whom the mid-August festival called Consu-Alia, at which an ass or mule was sacrificed, for at that season the Nile is in full vigor at Theb-Es if not the Tib-er, and so "consul," "censer," "census," "cancer," perhaps; since Chon-Su is depicted wearing on his head a crescent and within it an orb supposed to be the sun, and is called sometimes Chons-Aoh or Chon-Su-the-Moon; and the Moon (Gr. *Mena*) as *cHodesh* (trans. "new," "new-Moon") was greatly venerated by the Jews, especially as the time-keeper or month-god, so that it is difficult to understand, with their worship of God as Amen, that Jehoah (2 Sam. 24: 1-17), or Satan as he is called in the parallel passage (1 Chr. 21:), should have been so opposed to what might seem the cult of *Men-ah* (trans. "number") or Amen-ah, perhaps Meni (Isaiah 65: 11), rendered "destiny", but Menachi was a name of "the lioness" (*Pa-Chat*)-goddess, called also Ba-Sat at Bubastis and Buto, the bad Sechath or Se-cHat at Memphis; hence perhaps *Kareban-Minech-ah* (trans. "offering of meal," Lev. 2: 1; comp. Jere. 44: 19); and the penalty of David's enrolling in order to tithe for Men-ah was three days of *Deber* (trans. "pestilence"), during which a Malach "from the *She-cHith*" (trans. "destroying") ravaged the country, as in Greece the Sphinx, daughter of E-Chid-ana

(Heb. cHid-oth or "riddles," Judges 14: 18; Num. 12: 8), with her enigma at Thebes, and so (Gen. 24: 17) Reb-Ekah with her Chad-ah or "pitcher" is curiously called "*the Gemi-Aini*"* (trans. "give-me-to-drink"), which with reversed syllables is Ainigema, the Greek form of "enigma;" and Reb-Ekah may connect with the Egyptian cHaa or cHuu, or the lion-figure called the Sphynx; whence the story of the servant E-Cho, who became stone, evidently came, and the Sphynx is depicted in the name of the goddess Menachi almost only; but Jehoah addresses the Malach of the Ma-She-cHith (2 Sam. 24: 16) as Rab Aathah or "great Athor" (trans. "it is enough"), possibly "great sign" if it was a comet, but this queer chapter seems at its conclusion to be some tribute to Jerusalem as the incident of "Araun-ah" (spelled Ave-Ran-ah and Arane-ah and Arav-An-ah) terminates it (comp. 2 Sam. 5: 6-9).

The local deity at Shom-Aron or "Samaria" seems to have been called Jere-Boam, who came out of Egypt, and seems to have been the same as the Jeru-Ba-Aal, otherwise Gidaon or Beri-ith, worshipped at Shechem; all being perhaps a phase of the "Joseph" or Aus-API (perhaps the "abundant-Nile"), who was brought out of Egypt and said to have been buried at Shech-Em, though Shom-Aron would seem to imply that the Aron was there. And Jere- or Jeor-Aboam, like cHEk and Har-pa-Krut of Lato-polis, was son of Neb-at, which Neb meant "lord" in Egypt and also "box", though at Nub-tei (Nub's house), a name of Om-Boo, where Seth is called Nub-te, Chon-Su is also the child-god of the greater triad as "the Neb-tei" of the lesser; but

* The excuse for the textual rendering is that Game or Gome, the Egyptian Papyrus, is an absorbent reed; but the word is Gemiaini, and Aini means "not", "nothing", if we are to divide the word, and "drink not" would be literal if we are to take such view; but there is no excuse for using "give" in the rendering, while she replies *Sheth-ah* (trans. "Drink"). We take *ha-Gemi-Aini* to be a salutation, though in such case the form should have been feminine, and we are probably precluded from suspecting a Latinism like Gemini, yet she became mother of the great twin brothers.

Om-Boo is the Bo-Am in Jere-boam's name, and shows him to be a form of Sheth or Bes; for Har-Ur or Har-Oer, father in the lesser triad, is the word "cursed" (*Aar-Ur*) when the ground and Can-Aan, &c., displease Jehoah at Jerusalem; though Shom-Aron itself is the "hearing-urn" or coffin, since the hieroglyph "calf's ear" is written *Sem* as well as *Seth* and *Ath*, and the hieroglyph *rabbit*, with long ears, was written *Un*. The god-name Gide-Aon, however, at Shechem was perhaps from the "goat" emblem (*Ged*; Gr. *Gidi* and *Chaimar*), called Seir (2 Chr. 11: 15); but, as the Egyptians had neither our "G" or "D", our word "Ged" or "Gid" would have as its written expression the word cHet (Egyp. "white", "silver"), and the deity cHat or cHar-cHat was a protector, called by the Greeks Agatho-Dæmon, but somewhat like "Thoth" (Ta-cHu-ti) the scribe-god.

There seems an epitome (1 K. 11: 14-22) of these legends of Joseph, Jeroboam, Mosheh, and even of Israel in Egypt, where the Satan or "adversary" Ha-Dad, born to David when he had killed all the males in Edom, fled from Edom or Midian into Mi-Zera-im, and his child was Gem-el-ah of (not "in") the house of *Pa-Re-Aoh* ("the-Sun-and-Moon"), and was called Ge-Nub-ath, elsewhere rendered "thief," "gardener," but of course he is the same as Ben-Neb-at (1 K. 11: 26), the Samaritan name of Deity, whose story follows, beginning with being a servant of Shelomeh and over all the Sebel of the house of Joseph; and this Ge-Nub-ath, "weaned" by Tache-Pene-Is, is Joseph as Za-Pen-eth Pa-Neach (Gen. 41: 45) or Pane-ach, and Mosheh in his Tebah Gome; and Tach-Pane-Is is perhaps a name derived from the Tache-Pane-cHis of the Jeremiah (43: 7, &c.), where it may be we have the real sojourn of the Israelites in Egypt, though, as there is no evidence that Nebu-Chad-Nezzar was ever in Egypt, we should perhaps read Cambyses (Pers. *Kambu-Jiya*), B.C. 529-521, for Tek-

Pani would be the "bound-face" as of a figuratively dead people, as the Hebrew word Tach-ath (trans. "under," "beneath") seems to connect with the name of the scribe-god Ta-cHu-ti or "Thoth", just as the goddess Tacita at Rome, perhaps Taygeta at Sparta, and At-Tica at Athens and I-Thaca, though the two latter, as also Car-Thage, the Hebrew Teko-Eah (2 Sam. 14: 2: 20), Mene Tek-El of "cloven-foot" (*Peres*), the "fastened" (*Teka*) Shaul and Sisera, &c., seem more direct with Daniel's A-Tik of days; yet probably all connect; and this place or "queen" (*Gebir-ah*) Tacha-Pane-Is, which Is or cHis implies Isis, came down to the later Jews in the form Pentecost or Pan Tachu-ti, or the "appearance of Thoth" the recording-angel, who came to initiate the assembled souls into their new life (The Acts 2:) and to give them language adapted thereto; so that the fugitive Canaanites at Tacha-Pane-cHis may have there, in what they might call the *Ma-Debar* (trans. "wilderness") or "from-speech" (Isaiah 19: 18), have "sworn" (*Sheba-Aoth*) to preserve their autonomy; hence the feast of Sheba-Aoth or "oath-of-help"; for the words of this Isaiah text are notable, and *Me-Daber-oth Seph-at* (trans. "speak the language") seems to us "from-speaking" (Ex. 34: 33, Ma-Debar is "had-done-speaking.") Seph-at or "vainly" of Canaan (comp. 2 K. 18: 20-37, where Dibar Sephat-im is "vain words"), since probably two sects arose at that time, one in favor of returning to Canaan; and we first hear of "Jews" (Jere. 43: 9) and "Jew's language" (2 K. 18: 26), and (Isaiah 50: 4) of a tongue of Lam-Ud who "help" (*Auth*) the faint, *Debar Je-Aiir* (perhaps "watch-word"), as *Lam-Ud* (Isaiah 8: 16), rendered "disciples", now appear, and we suggest it is "silent-witness", from Ae-Lum, whence Aelem-en-ah or "widow" and Ael-am or "stripling" (1 Sam. 17: 56) and Aelem-ah or "virgin", while Ud (hence Iad or "hand") implies to stretch-out, as the Gem-Ol or "weaned-child"

(Isaiah 11: 8) on the cave of basilisks "put" (*Hud-ah*; Je-Hud-ah or "Judah"; Arabic *Yad*, "right way"; Gr. *Hodos*, "way") his hand; so that Lum-Ud-i, "the taught" or "disciples" (Lum-Ud-i of Jehoah, Isaiah 54: 13), seems to have been some secret society of the *G-Alem-Ud-ah Gil-ah* (Isaiah 49: 29, trans. "solitary, an exile"), or the "silent-captive" in Ma-Debar or silent-land who had a "captive-sign" (*Sheba-Aoth*) of the Iad or "hand" when "help" (*Auth*) was needed; and the word Je-Hud-ah or "Jew" may have originated or had its application to a brotherhood in this way or from this sense, and after the time of the flight of Io-cHanan (Jere. 41: 11, &c.) and the Chanan-ites into Ma-Zera-im, as the Genesis (42: 11, 31) connects him with *Na-cHen-u Cheni-im Aan-cHen-u* (trans. "we true, we") of Jakob's sons who went into Mi-Zera-im; though we suspect that for the name Shebu-oth we must look to an animation of the Egyptian U-Sheb-tei or image that was enclosed with the dead as if to designate the shape in which he should arise. The classic festival Gam-Al-ia was a household observance, like the Irish "wake", held alike at deaths and marriages and births, and Jupiter and Juno were called Gam-ul-ius and Gam-ul-ia (Gr. *Gam-os*, "marriage"), while at Athens Gamelion was the month Janu- or Juno-ary of the Romans; the Hebrew *Jan-ok* (trans. "nurse"; rather "suckle") of Mosheh. The word Gome (trans. "bulrushes") is not in the Septuagint, a version understood to have been prepared in Egypt, for possibly the Greek writer saw the connection with the Greek words we have mentioned; but, apart from the meaning Kumi (trans. "arise") which might be attached to it, so much is said of "midwives" (*Me-Iallad-oth*), to whom Pharaoh built houses, that one is forced to compare with the Hebrew the goddess Eile-Ithyia (the Roman Ilithyia), since the Egyptian "Th" or "T" stands for the Hebrew "D", who as Mu-t or Mu ("mother")-Aalu-Athor was the saint who presided over "child-birth" (Heb. *Ial-ad*), as the classic

Luc-ina (Latin *Lac*) or "milk"-goddess, and the name Eile-Ithythia was that of a town about forty miles south of Thebes which was her particular shrine, whose name is one the Greeks did not change, while her names, Suben, Nishem, Uati, Bubo, Mut, &c., were numerous, as the genius of maternity, but Eile-Ithyia appears as *Lil-ath* (trans. "near-to-be-delivered") in the story where the Aar-on was lost (1 Sam. 4: 19) because the "vulture" (Egyp. *Urau*; hieroglyphic *Maa*) was the symbol of motherhood in Egypt, though *Lil-ith* or "night-monster" of the Isaiah (34: 14) might seem otherwise elsewhere; yet women at parturition appeared perhaps both actually and figuratively as the Sib-yls (perhaps Zaba-oth or "serving-women," 1 Sam. 2: 22; Ex. 38: 8) in their throes, and these latter were much consulted as to births, and the Sibyl of Cum-ae in Italy had grains of "sand" (Heb. *cHol*) which represented the "thousand" (Latin *Millo*) years of her life; thus suggesting Ae-Zebb-Aa or "finger" who wrote the two tables of the Aed-uth (Ex. 31: 18) and cHul-Ed-ah (2 K. 22: 14-20); and at Cum-ae she wrote on "leaves" (Heb. *Al-oth*) which she scattered, which was perhaps the Ma-Aloth or "dial" (2 K. 20: 11) of A-cHaz, or such as were "caught" (*A-cHaz*), as the Sob-och of the Ael-ah "caught" (*cHaz-ak*) Ab-Shalom. Me-Iele-Ad-oth or "midwives" therefore seem to be the "Fates"; and houses were also built to her or them at Shechem and at Jerusalem, if Mill-Oa represents her or them, and the latter seems to refer to Pharaoh's daughter (1 K. 9: 24), to whom perhaps the Aail or "ram" of Millu-Ai-im (Ex. 29: 26) was offered, as well as the Mol or "circumcision" since it means to "cut-off"; and so the nurse of Zeus was A-Mal-Thea (perhaps "black-goddess") or Ama-Lithea; while the two "heads" (trans. "chapters") on the Aam-Ud-im (1 K. 7: 20), above *Mille-Aum-eth* the *Betan* (trans. "close-by the belly") and over the *Sebach-ah* (trans. "net-work"), seem some form of this conceit at the temple, and we had sus-

pected Herodotus (2: 102, 106) was deceived by rude or erasures of the winged-globes, but the Hebrew word *Betan* means precisely what he says were on the *Amm-Ud*, which could be "mother-witness", for one may well submit that the *Amm-Ud* of cloud and of fire which led Israel in the *Ma-Debar* may mean the Isis and *Neb-tei* who attend *Osiris*, or the "vulture" (*Urau*; also *Egyp.* "victory") which flies over the head of the monarch on his way to war. But the two tablets of *Aad-oth*, written "in *Ae-Zabb-Aa*" of God, suggest *Ma-Zeb-ah*, also rendered "pillar" in case of *Ra-cHel's* and *Abshalom's* memorial or shrine, though the latter's is also called an *Aad* (trans. "monument"), perhaps the classic *Ad-ytum* or "cave;" but in another account (*Ex.* 32: 15-16) of the "two" (*Sheni*) tablets it is said they were written *Mi-Sheni Abereihem* (trans. "on both sides"), which sounds like "from the second Abraham",* but literally "from two Hebrews, them", though *Abera-i* or "Hebrews" must be taken in the Egyptian sense of those-who pass-over (*Heb. Aeber*) in the *Bari* or sacred boat; while a third account (*Ex.* 34: 27-28), which seems to connect with *Exodus* 20: 1, seems to render *Mosheh* merely the amanuensis of *Debir-i* uttered by *Jehoah*, and we have *Debir-i* the *Beri-ith* (trans. "words of the covenant") explained by the three words following, as *Ae-Sareth* the *Debiri-im* (trans. "ten commandments"), but perhaps the same, since *AeSar* would be "ten", while the

* *cHul-Edah* (2 *K.* 22: 14) dwelt in *Mi-Shen-eh* (trans. "second-quarter"), which seems to mean there that she "repeated" the words of the "oracle" (*Debir*), for they *Debir Eele-Iha* (trans. "communed with her") or spoke to her as to a divine personage, as she "to them" (*Eale Ihem*) in reply, for this latter is the usual *La-Hem* in the corresponding place (2 *Chr.* 34: 23); this formula being frequent, but no more than "my Lord" or "Mon-Seigneur;" but *Mi-Shen-ah* is *Joseph's* and *Josiah's* "second" chariot, indicating, as on the *Rosetta* stone to *King Ptolemy*, that they were to have shrines and priests of their own; and so *Mordecai* and *El-Kanah* and *Jonathan* as "next-to" (*Mi-Shen-ah*) the King, and *Eli-Shea's* "double-portion" and the *Sen-ah* or "bush" of *Mosheh*; all perhaps tending to explain why "the lotus" (*Egyp. Pa-Sheen*) was the emblem of immortality in *Egypt*.

Egyptian hieroglyph of a "boat" is written Ser, or perhaps Zer or Zur, and hence Aa-Ser in their language would mean the "great-boat", as Ae-Sar-eth would mean those had passed over and were "Osiri-ed" or become as he; and the hieroglyph Ser has for its helm the Tav or "life" hieroglyph; the observance of these commands being essential to the passage through the Ma-Debar, which word also means "water-oracle", or through Mi-Zera-im; and the process of "O-Siris-ing" is allegorized by the meeting of Jakob with Esav or "Edom" (Egyp. *Tum* or *Atum*, "perfected"), when (Gen. 32: 1, &c.) Jakob is first killed (*Ie-Pege-Aa*; trans. "met") or at least "smitten" by the "mariners" (*Male-Aachi-im*) of God, and he called the place "the Hua" (Egypt. "the *Oua*", or "the boat") Ma-chana-im, or the Ma-Chen-t, for Hua is the divine third personal pronoun "He" or "Him;" and then Jakob sends his Male-Aach-im ("angels" or "mariners") with the usual gift or Mi-Nach-ah, but is "behind" (*Acher-in*), yet his *Sheth-ai* (trans. "two") wives and *Sheth-ai* (Egyp. "foreigners") maids "pass-over" (*Aiber*); but that night while alone on the wrong side he wrestled with some-one till went up Sachar (Seker, a name of O-Sar-is), for it is Seth who seems to have been trying to detain him, and who avenges himself by making Jakob lame, but confesses that Jakob has *Sar-eth* (trans. "striven") with God and can *Tach-Ul* (trans. "prevailed"), or "run-to-and-fro" (Zech. 1: 10), perhaps to either Hades or Earth, or as the Pa-Tach or "Ptah" - "child" (*Ul* or *Aul*) with his hand to his mouth as "slow" (*Chebod*) of Debir; and Diodorus speaks of the Theke in which the body of the blessed dead was placed; but it seems that Jakob was "Osiri-ized" or named I-Sara-El, and perhaps got the Bera-Chatton* he asked for, which was not a "bless-me", but a garment.

*Joseph's "coat" and Tamar's "robe" or Chatton-eth (2 Sam. 13: 18); perhaps the *Dios Kodion* or "divine skin" of a victim offered to Zeus, on which the purified stood at the mysteries of Eleu-Isis in Greece.

Mosheh perhaps belonged to that list which gave many hints to the author of the *Æneid*; not perhaps as Ea-Nav or "meek" (Num. 12: 3), for this seems somewhat consonant with the sacred bull M-Nev-is; but the Nas (trans. "pole," "standard") set up in the Ma-Debar seems a figure of the "hawk" (*Nas*)-god, as Ra, Osir, Amen, cHorus, and others are "hawk" (Egyp. *Bak*)-headed; and in the same chapter (Num. 12: 6-8) Mosheh is said to be more than Nebe-Ea, for he was *Ne-Amen* (trans. "faithful"), and Jehoah would speak to him mouth to mouth, and he should see Jehoah's "form" (*Ti-Mun-ath*), perhaps (Deut. 33: 19) "hidden-treasures" (*Ta-Amun*), though Tam-Aoun in Egyptian would imply the former as a "perfect-manifestation" or theophany. *Æ-Neas*, however, must be remembered beyond Virgil, as he had been made son of A-Nach-Isis and father of A-Sacan-ius long before, and these are familiar words in Hebrew.

The reported reform of cHizek-Iah (2 K. 18: 4-5), who broke in pieces the brazen serpent Mosheh had made, or under which symbol he was adored, "for unto those days the Bene-Israel did burn incense to it," attests the divine character in which he had stood as the third person of the Egyptian triads; but the statement of the time when his cult was overthrown seems largely antedated, for the Hosea and the Micah, written by professed contemporaries, say nought of it, and the Isaiah (36:—39:) which gives four chapters to cHizik-Iah, is silent as to this reform; nor does the ardent Jehovist of 2 Chronicles (29: 16) speak of the image, unless it be the *Tume-ah* (trans. "unclean-ness") expressed by the *Pa-Im-ah* (trans. "inner-court") of the house of Jehoah, but these names seem more like a feminine cult, as Tame-ah seems feminine of Ezekiel's (8: 14) Tamm-Uz. Howbeit, the zeal of cHizek-Iah was not fully repaid, as he was necessarily told of the dark future which he barely escaped; whereas, by some oversight, his successor Man-Asseh, charged with all the Ezraic crimes (2 K.

21: 1-18), is credited with a tranquil reign of fifty-five years; a statement creditable to the earlier writing, but which revolts the later zealot (2 Chr. 33: 10-19), who consigns Manasseh to captivity. But his grandson, the deified "Josiah" or Je-Hoshi-Jahu, had a step-daughter name Ne-cHush-ta or Nechu-Shet-i (2 K. 24: 28). The Ezekiel (8: 7-12) seems to show that in the "second temple" Mosheh had a place.

But the cult declined in the serpent form. Perhaps this conflicted with the Persian ideas, which were long felt. Then it was perhaps that Mosheh, a God to Aa-Haron and to Pharaoh (Ex. 4: 16; 7: 1), is accused of not being circumcized (Ex. 6: 12, 30), and that his wife opposed it (Ex. 4: 25-26), as she was a foreigner; and he and his sister were temporarily lepers (Ex. 4: 6; Num. 12: 10). The severest attack, if attack it was, is that of the Judges (18: 30), where his grandson and posterity were priests of the idolatrous shrine of Dan in Galilee to the time of the "Captivity." In one or two instances (Num. 20: 16) later authors deny to Mosheh the credit of leading Israel out of Mi-Zera-im, but the Male-Ach there mentioned is the third-person of the Phœnician and Syrian trinity, and special deity of the town Sappara on the Eu-Phrates; the "mariner" (Jonah 1: 5) to Tarshish or the infernal regions; though the Luch-oth or "tablets" seem the Logos or "word" of later generations.

CHAPTER VII.

THE WARRIOR ME-SIACH.

[N parts of Canaan, and beyond Jeor-Dan, it must seem that this concept of a mediator took on a more martial guise, as originating among warlike barbarians whose fondness for love and lore was less than their ideals of pillage. The word cHerut, the holy "child" of Egypt, seems the word Qurad (trans. "warrior") in Chaldea; the cHarod or "trembling" of the Hebrews. Sha-Aul, Ea-Sav, even I-Shema-El (or "Ishmael"), &c., present this warrior phase. Jewish annals make Shaul the first Mal-Ach or "king", as well as the first Me-Shech or "anointed"; eating as he did the *Shok* (trans. "thigh") with Shemu-El and being *Shek-ah* (trans. "kissed") by him. The hierarchy make Shaul violent and unfortunate, but not base like David or lewd like Shelomeh. Withal, Sha-Aul is the really majestic figure of the purported history. He may well typify the Sun of summer, and the Arabs yet call the month June-July Shawwal, the Greek Pan-Emos, the Egyptian Me-Sore, the Syrian and Hebrew Tamm-Uz. He was perhaps the same general concept as the Assyrian Nimrod, as each was the son of Cush or Kish; and as Nimrod was a Gibbor Zaid before Jehoah was (Gen. 10: 9), so Shaul was predecessor of David; while Cush or Kish may be that "darkness" (cHash-ak) which was before or on the face of (Gen. 1: 2) the *Thom* (trans. "deep"). In Chaldaic story Merod-ach (or Ni-Merod) destroys Tiam-at or "Chaos." Sha-Aul, buried at Jabesh or "drouth", appears again as Shall-um the son of Jabesh (2 K. 15: 10-15). Sal-Av is

"quail", sacred to the Syrian Melak-Areth or Hercules, and the Kore or "partridge", a name of Ceres or Persephone the Hades-queen, appears in the stories of Shimshon and Shaul (Judges 15: 19; 1 Sam. 26: 20). In the Koran the name given Shaul is Talut, which may be Horo-Tal whom Herodotus says the Arabs worshipped, and in later Arab story he appears as Thal-Abba the destroyer, the Thal-Aob-ah or "great-drouth" of the Hosea (13: 5), and Thaul would be a mere Chaldaic form of Sha-Aul. In Greek myth Tel-Amon of Salamis is father of Ajax and of that Teuk-er in Cyprus to whom a man was yearly sacrificed as late as the second century, and with whom we must compare the body of Sha-Aul Thek-ea or "fastened." At Rome we have Sol as the Sun, while Syl-vanus and Sil-enus are connected with the Pan and Satyr concepts, such as "Seir" (Sa-Aar), Az, Esav, and the "hairy-man" (*Aish Baal Sha-Aar*) Elijah. At the first cataract of the Nile there is an island of red rock, anciently a very holy place, and it was called Set or Sheth, but has long borne the name Sheyle, and the river when low or sick, or in what Diodorus calls the Theke or repository of the dead, must have been considered as "fastened" (Heb. *Thek-ea*) or even "crucified" (*Thal-ah*); and this island is on the tropic line of Cancer, two or three miles above Syene or A-Souan (Beth-Shan?), and there the Sun is stopped on its northward march, as the sacred river is, which when low roars and rolls over the stones as it descends from the rival fane of famous Philæ (Egyp. Phel-ak or Pel-ak) two miles above; and, as Sheth is Hebrew for "drink" and Shet-Aph for "overflow", one may be led to think of Shaul's struggle with the *Pele-Sheth-im* (trans. "Philistines"), literally "wonderful-flow", for that people were not so named outside of these stories, which are seen (2 Sam. 21: 15-22) to be the classic story of the war of Jove (*Gevi-Iaith*, "body", 1 Sam. 31: 10) or Jupit-er (*Gupath*, "body", 1 Chr. 10: 12) with the giants; that is, the canalling of E-Gupt or Egypt;

for *Rapha* (trans. "giant") was the name of the Nile's wife, whence perhaps Latin *Ripa*, whence "riparian", if not *Riv-us* and "river"; and Phile-Gesh or "concubine" is also "wonderful-flood", and so to Sha-Aul was Riz-Ep-ah, who watched on the rock over his dead seven (perhaps the seven mouths of the Nile), during the dry season, for she was the daughter of Eai-Iah.

Sha-Aul would seem the Sha-child; the Typhonian "jackal" (Heb. *Shual*; Egyp. *Sabu*) of the long cropped ears; emblem of Seth or Nub-ti; a fact which couples with the other that the island Sheyl was called Sheth. In the older Egyptian there was no letter which stood for the articulation represented by our letter "L," well known in the Hebrew, and this is why Aal-u in their tongue means the same as the form Aar-u, their Paradise. Sha-Aul's name would thus be Sha-Aar (Heb. "hairy" and "gate"); and the She-Aol (or Hades) would be She-Aor, and this word Aor is both "light" and "Nile" in Hebrew, while we have explained that the hieroglyph of an "ear" was Ath, Sem, Set or Seth, and that the ass-head staff carried in the "left" (Heb. *Samaol*) hand by the Egyptians was called Ouas or Sem, and Sem was the lower-world as well as the arch-priest of the leopard-skin; hence Shemu-El was the same as She-Aul, or the same Sethic cult; one being at Gibe-ah, the other at Ramath, &c.; and this appears (1 Sam. 1: 27-28) where cHann-ah is made to play on the words She-Ael-eth, twice repeated in v. 27 as "petition" and "asked", and twice repeated in v. 28 as "granted"; "Sha-Aul to Jehoah, and he Ii-Sheth-ach (or Ii-She-Thach) Sham to Jehoah", which may be rendered in the light of what has been said. But they were both hearing-gods or "ear-gods", for (1 Sam. 9: 15) Jehoah "revealed" (literally showed the Azen or "ear") of Shemu-El as to Sha-Aul, when he was told a man of Ben-Jamin ("son of the right-hand") would be sent him, and he should *Me-Shach-eth* (trans. "anoint") him, usually "destroy", to Na-Gid (?)

the people of Israel. Like Mosheh, Sha-Aul was a Tob or "goodly", which is Je-Pethach's ("Jepthah's") land of Tob. Sha-Aul is sent to seek his father's *Athon-im* (trans. "asses"); Athun being the fiery "furnace" of the Daniel (3: 11); but the rendering connects Sha-Aul with the Seth or Typhon cult. He went to the house of the seer Shemu-El, though the lack of a "present" (Tishur-ah; Egyp. Tesher, "red", the color of the Oriental ass) was unusual, and the instructions received for his transfiguration or initiation (Mat. 17: 1-13; Mark 9: 2-13; Luke 9: 28-36) are not clear. Shemu-El had told him he was the cHemed-ath or "desirable" of Israel, had poured on him the oil and pronounced him the Me-Shech of Jehoah, and then tells him to go to the Kebur-oth of Rachel where he would find two Ae-Nashim, who, if not Mosheh and Elijah, must be deemed the Kabiri, and they would reveal to him that the Athons were found, and that his father was anxious about his son; that then he should go to the Ellon of Tabor, a "high-mountain", and there would meet other Ae-Nash-im, who would feed him; after which he would come to the Gibe-Aath (perhaps "cave") of "the God", where was a Ne-Zab of Pele-Sheth-im, which seem to represent some sort of terror; and afterwards he should join a festival procession of prophets or Nebie-im, and the Ruach of Jehoah would *Zel-ach* (trans. "come-mightily") or "over-shadow" him, as in the Egyptian inscriptions the U-Rau or flying "vulture", typifying "victory", is seen over the heads of kings going to battle; and this completes the ceremony, for Sha-Aul can prophesy then, as he is turned into *Aish A-cHar* (trans. "another man") or "man white", or appears in "white-linen" (*cHer*) as the statue of the god was so draped at the *Un-Cher* or "show face" festivals of Egypt, though there is the usual double-meaning here, for "man of trouble" would be correct, while Aish Acher is consonant with Ai-Sacher or the "great Sekeri", as Osiri-Sekeri was deemed faultlessly white in apparel, and so were the sacred vest-

ment periodically put upon his statues, while the one removed was carefully preserved, whereas the drapery of Isis was of variegated color and not cared for. Another account (I Sam. 10: 17-27) has it that Sha-Aul was "chosen" (*Be-cHar*) or "in white" by lot, and that when he found out this he hid among the cHeli-im or "armed men"; but he was found, presented by Shemu-El, and the people cried, not "god save the King", but "*Ie-cHi-i* the *Malech*"; after which Sha-Aul goes to his house Gibe-Aath-ah, and with him went the cHail, usually "valor", possibly the same victory vulture as A-Quill-a, the Latin word for "eagle", and it will be seen that if it was "host" the plural form would be used; but the cry Je-cHi-i was heard as Jakchos ("Iaccus") on the sixth day at Ele-Usis, and was explained as a procession in honor of the torch-bearer of Demeter in her search for her daughter, and he was son of Demeter by Zeus, bearing in his hand a torch the day of the procession, while the statue and its attendants were crowned with "myrtle" (Heb. *Hadas*), and these latter danced and beat kettles; and so Æac-us, son of Zeus, and king of CEnop-ia (Neb-ie?), father of Tel-Amon and Peleus, hence grandsire of A-Chill-es and Ajax, was god of Hades, or was Hades or She-Aol; but cHi was an Egyptian name of the ugly god Bez, and so the sons of Beli-Aiai-Aal "despised" (*Ii-Bez-uch*) Sha-Aul because he was "from *cHar-Iish*" (trans. "held-his-peace"), which is Aish A-cHar with reversed syllables, but is applied to cHur-am the "worker", the "plowing" Eli-Shea, to Shimshon's "ploughed" heifer, to Jakob when Din-ah is avenged, and seems to apply to demi-urgic strength or power; the Coresh or "Cyrus" who is to build Jerusalem (Isa. 44: 28; 45: 1) being this "workman"; and so Sha-Aul (I Sam. 11: 8) shortly after assembled his men in Bez-ek to fight Nach-Ash or "serpent" of the Ammoni. That Sha-Aul was Bes the hairy and hideous is also supported by the name Gibe-Aath where he dwelt or his chief shrine, and by the state-

ment that he was *Geb-ah* (trans. "higher"), perhaps "monstrous", from his shoulders and upward as Bez was.

Chapter 12 and the main part of 13 of the 1 Samuel seem different from the Har-Ephraim tales, and are evident protests of the priests against monarchy, but chapter 14 returns to the wonder stories, and its remarkable narrative has been commented on herein. The latter half of 1 Samuel is rather the note of David, for the cult of Sha-Aul or Bes seems to have been supplanted at Je-Bus before it was at the nearby Gibe-ah, but at last there is a story (2 Sam. 21 : 1-14) of its extinction there.

Shaul was buried under the Eshel in Ja-Bish-ah, and Esh-El is a play on "fire-god" as Ia-Besh is "drouth." We have spoken of his identity with Jove and Jupit-er (1 Sam. 31 : 10; 1 Chr. 10 : 12), as *Gevi-ith* and *Gupath* (trans. "body") seem to imply, and it may seem that Hades and Zeus are not the same; yet one must conceive of the wide abyss between Jupiter as Fluvius or Pluvius and as Amen, or, say, between the active or Malach in which he is the same as Heracles, Vulcan, &c., reforming and creating, a "maker" (Heb. *Esh-ah*), who "helps" (*Ezer*) men, and the "departed" (*Azel*), "seated" (*Sheb*), &c., in which he judges on Olym-pus or in Hades. Sha-Aul is little noticed save as Sheol in other parts of the Jewish writings. In his later years he is found at *Ma-Gal* (trans. "place-of-wagons") or in "exile", and in caves, and sleeping; and is slain (*cHel-al*) on Gil-boa, "for he could not live after he was fallen"; and his *Nezar* (trans. "crown"), the "eagle," which identifies him with Jove and Osiris, perhaps the shirt of Nessos in the Heracles myth, was taken from him (2 Sam. 1 : 10); but he clothed Israel's daughters *Sheni Aim-Adon-im* (trans. "scarlet delicately"), or "ruddy water yearly" as the Nile-god does Egypt when it comes from Kush or Kish.

The variance of the Sha-Aul and Mosheh concepts seems that of warrior and priest; well illustrated by the Sun and

the Moon, by a substance and its shadow, by day and night, by the ruddy Nile which rushes down from the mountains of Kush and the pale Nile which wanders meekly through upper Nubia from some mysterious source; the one rising forty feet at Khartoum, the other only six feet. The first "King" is always a "warrior" (*Gibbor*) or "maker" (*Eshah*) or "worker" (*Malach*; *Cherash*): hence, as *Gibbor*, the "sword" (*Choreb*), as well as the winged Cherub, which as cHer-cHeb in Egypt was chief of the praise-singers, the Coryb-antes or Corip-heus of the Greeks; though as "worker", in "caves" (*Chur-im*; hence *Chiram* of Tyre) &c., he possesses "riches" (*Esher*) as *Shaul* (1 Sam. 17: 25), *Plutus* or *Pluto*, &c.; the divine smith being the Latin *Mul-Ciber*, perhaps Hebrew *Meil-Gibbor* or *-Kiber* (trans. "sepulchre"), though *Me-Iail* is *Shemu-El*'s "robe", and he was *Etah Me-Iel* (trans. "covered-with-a-robe") when *Shaul* (1 Sam. 28: 14) did "obesiance" (*Sheth-ach*) to him, thus identifying *Shemu-El* with *Vulcan*, and both with *Sheth* who "cut-in-pieces," (*Je-Nathach-ah*, 11: 7) *Osiri*, and to whom was the ram *Millu-am* (trans. "of consecration", Ex. 29: 26) or "black" (Gr. *Mela*) ram offered to deities of the under-world, and to whom the *Mol* ("circumcision"), and to whom the *Millo-a* were built. So as a "carpenter" (*Cherash Az-im*, Isaiah 44: 13) the idea of skill and subtlety are conveyed, hence a law-maker, a "prophet" (*Nebie*), "healer" (*Rapha*) judge, &c.; so that *Man-es* (*Amen-es*) was the first king of Egypt, and the same as the classic *Min-os*, the *Elohe Amen* of the Isaiah (65: 16), which *Amen* was the *Osiris* of Thebes, more clearly at Memphis as *Osar-* or *Sar-Apis*, the Hebrew *Ser-Aph*; and so probably *Nisir-Aphah Seraph* (trans. "burn-them-thoroughly") who built *Babil* (Gen. 11: 3), this *Nisir-Aph* being the *Euphrates* as "water-of-Nisir", a name of *Ar-Men-ia*; and so *Man-es* built Memphis, and it was perhaps some revolt against his cult as ancestral deity that brought the fiery-serpents" (*Ser-Aph-*

im), provoked at the sacrilege of rejecting *Man* (trans. "Manna"), which perhaps typified the religion or deity of their ancestors, as the Roman *Man-es*; and so the curious story (1 Chr. 21: 1-27; 2 Sam. 24: 1-27) where Satan induces David to *Men-ah* (trans. "number") the people.

Every locality around the world of that day had one or more versions and myths of the yearly cycle. The blessed one comes every year in verdure and fruits and flowers and fountains; the torpid Earth and its habitants are "saved." The heat of summer and the drouth of autumn destroys or exiles him. The Euphrates and the Nile, which come and go in their irrigating powers as regularly as the Sun, supply us with numerous ideals from Chaldea and Egypt. In most these, certainly if Mosheh was of them, the personality in course of ages became very distinct. No student of the subject would question that the myth of Osiris and Heracles are practically the same, and that they are largely made up of the action or effects of the Nile on Egypt, and the Jews were necessarily borrowers of the more refined rituals of their more intelligent neighbors. Some practices, perhaps of the Mosheh cult, seem repugnant to the writers of the Jeremiah (14: 13, 16; 23: 14, 25-32; 27: 9), and the Hosea (4: 12) complains of divining rods. It certainly seems to us probable, however, that the Mo-Sha-Iaa of the Isaiah (19: 20) is one of the original texts around which the story of Mo-Sheh and the Exodus were built or adapted as a fit setting for the Ezraic laws, since it seems strange that the Isaiah and Jeremiah and Ezekiel find nought to say of him.

CHAPTER VIII.

LOCAL NAMES OF GOD AND GODDESS.

ONE can only understand the religions of the ancients who knows that each town or tribe had its own divinity or patron saint. "According to the number of thy cities are thy gods, O Judah!" (Jere. 2: 28; 11: 13) was said at least thirteen centuries after the time of Abraham and nine centuries after Mosheh. The statement was true of Canaan; it was true of Egypt and Greece; it is true of every nation to-day. It suited the hierarchy at Jerusalem to deride these local deities, most of whom differed only in name from Jehoah, and it was to their advantage to concentrate on their town as a place of worship. These neighboring shrines were never abandoned, and even thirty years after the Crucifixion the Emperor Vespasian consulted that of Elijah at Carmel, only a day's ride from Jerusalem. Odious tales were told, however, of these rival places and deities.

An example of this was the story of the Virgin of Mizpah, perhaps called *Tan-oth* (trans. "lament", Judges 11: 40) or Athen-a. Though this is said to be Mizpah in Gilead, we may well suspect the story equally applies to Mizpeh, an hour's ride from Jerusalem, and the seat of government for a time (Jere. 40: -41:) after Jerusalem fell. This latter (Mac. 3: 46) may be referred to by the story of Rizpah, and is evidently the Gibe-Aath of the Shaul legend, since her father is called Jepet (Gupat)-ach as Shaul's "body" is Gupat (1 Chr. 10: 12). He was a Gib-

bor cHail, and son of Gile-ad and Aishah Zonah; the "zone" or girdle (Latin *Cestus*) of Aphrodite here appearing as "harlot"; and Zonah is perhaps derived from Zoan in Egypt, called also Zar and Tan-is. Je-Petach suffers the usual indignities of young gods, and flees to the land of *Tob* ("Love") with certain *Rek* fellows; which may mean "stars" as *Rakia* is a word for "sky", though perhaps the same as the famous Erach in Herach-les; while Tob connects Je-Petach with the Tob-child Mosheh, with the "goodly" Shaul, &c., who are apparently Aimho-Tep the "child" of the Memphis triad whose parents were Pe-Tach and Sechet. While there Ammon oppresses, and Gilead is offered Je-Petach if he will deliver it. It is easy to overthrow the old year or Sun or night, and that is periodically done when the Sun comes out of Teb-eth, the month December-January, or "ark" of winter or night. He vows, however, to sacrifice whatever first meets him if he is successful. His daughter, a Beth-Ulah (trans. "virgin") is *Je-cHid-ah* (trans. "only-child"), suggesting Rebekah the Bethulah with her *Chad-ah* (trans. "pitcher"); Izakak being Abraham's Je-cHid (Gen. 22: 2); perhaps the *Achad* (trans. "one") of the Isaiah (66: 17); and hence perhaps Kad-Esh. She has been watching for her father as the Morning-Star for the Sun, and she pales in, or is sacrificed to, his glory. He says she brought him *Char-Ea* (trans. "very-low"), but Kore is Persephone, wife of Hades. She bewails her virginity for two months on the mountain, perhaps sky, before she ceases to shine. True, the waning Moon is extinguished in the same way, but within a few days, while the Morning-Star is before the Sun for about two months; yet the Phœnician Tan-ith, daughter of El, was understood as Ar-Tem-is, the crescent Moon of morning, and the Persian Tan-Aita was typified by the star. The identity of Ain-Mispat with Kad-Esh (Gen. 14: 7) seems to connect this virgin with Miriam, who died at *Kad-Esh* ("eastern-light"), and who watched over the Teb-ah

of infant Mosheh, as she was a virgin and vestal. Riz-Apah, though daughter of Ai-Iah or *Ehieh* (trans. "I am"), suffers even more at the hands of the Jhoavists, as she is made concubine both of Shaul and Abner (2 Sam. 3: 6-7). Perhaps the *Ne-Dar* (trans. "vow") used against this goddess connects with Shaul's Ain-Dor and the fish-goddess Dir-Ceto, as the word Tan or Tan-oth suggests; and this brings us to Adar and the *Adder-eth* (trans. "mantle") of Elijah, as well as the *A-Dor-Eshah* (trans. "inquire", 1 Sam. 28: 7) of Shaul. *Tan-Eah* is "coitus", and so *Taan* the "pierced-through" (Isaiah 14: 19) applied to the "Day-Star" Hallal; wherefore Taan-ath-Shiloh (Josh. 16: 6) is mentioned in association with Jano (Juno)-ach, Atar-oth-Addar (v. 5), &c., and so Shimshon (Judges 14: 4) sought Toan-ah of the Pele-Sheth, and found her. Another Tan-is or Thin-is is the town of Egypt whence their first "King" Men-es came, and he was killed by a hippopotamus as Adon-is by a wild boar, so that the virgin of Mizepah seems much the same as Venus. And yet a virgin was annually prostituted at Thebes to Jupiter (Strabo 17: 1: 46), no doubt Jupiter Amen, and this in the time of Strabo, as at Babil four centuries before (Herod. 1: 181-182): this Jupiter being the Nile, for at Cairo a pillar of earth, called "the bride of the Nile", is yet placed before the dam when it is to be cut for the annual inundation, as Pa-Tach ("Ptah") "the bound" has triumphed over death, and has "opened" (Heb. *Pethach*) his *Phi* to Jehoah (Judges 11: 35-36), which again leads us to suspect the name Je-Hoah to connect with the sacred Oua or "boat", though it was their war-vessels which had at the prow the gaping mouth of a beast, called by the Greeks Pa-Taik-os. At the town Shechem, where the same concept of Deity was called Gide-Aon or Jeru-Ba-Aal, we see the Jeor name of the Nile, as also in "Abiezer" (Abai the-Aa-Zeri-i), and must suspect a close relation with the cults of Egypt. No popular cult could well be based on the appearance or movements of a

star, for few people even in this day know one planet from another, or even the constellations. The glorious disks of the Sun and Moon; their effects as to light and gloom, and their effects on vegetation and weather and meteorology generally, were easily notable, but not so with more quiet stars; though it is well known that as to Egypt we must except the dog-star Set or Seth whose rising was coincident with the inundation, and we may also suspect its constellation Orion, believed to have been called Seh or Sek; and it is almost certain that to shepherds and travellers the day-star may have been the Bechor or "first-born", or "cHer-Oze" (Gr. Keryx), or "messenger" (*Shel-ach*; *Mal-ach*), perhaps "concubine" (*Peleg-Esh*; *Lech-Amah*), or even typify the third person of the divine triads. In those days the priests were apparently the poets and astrologers, and to these we may assign such ideas of astral worship as obtained; and hence we may ascribe the tale of the shrine at Mizepah to a fanciful working of a grosser popular concept.

Further west and south, in the hills of Judea, their Deity bore the name David or *Dad* (trans. "beloved"); and, as the Egyptians had no "D," their equivalent would be Tat, the name of the four-barred emblem of "stability" and of Osiri-Tat or -Tattu, which perhaps represents him in his earthly character as he is not dressed in white when he wears this emblem. That David was the name of God or patron-saint at Hebron and Jeru-Salem would seem argued from the infamous character given him by the hierarchy, who make of him a bandit (1 Sam. 22: 1-2), a cruel murderer (2 Sam. 12: 31), a perjurer to Jonathan and Shim-ei, the debaucher of Aor-Iah's wife and his murderer; and they show him a traitor at Gilboa (1 Sam. 29: 2-11), there calling him "adversary" or Satan; but, worst of all, he was descended from a Moabite woman name Ruth. He would also seem connected with the Shem or Set cult, as he is given a brother name Shemm-ah, and sons Shemm-Ua and

Eli-Shama. In Phœnicia Dud was son of Il or Il-Melech, which latter the Greeks called Kronos, who in one account sacrifices his son She-Did or Shed-Id, which son in another version is called Je-Did or Je-Hud, as Isaac and Je-Pethach's daughter are called Je-cHid (trans. "only-child"). At Carthage, a Phœnician colony or conquest, the patron-goddess was El-Issa or Did-o, an evident form of Isis, and Dido was widow of the murdered Sichar-Bas, and sacrificed to Iar-Bas (Jeor-Bes). The artisan Dæd-Aal-us was an apparent phase of this name or legend, as perhaps Apollo as Did-ymus; and David's musical phase seems to compare with that of Apollo, or Api-Aal-u ("blessed-Nile"), though more nearly with the more sombre Orphe-us or O-Rephe-us. Jonathan calls David cHali-Il-ah (1 Sam. 20: 2), not "God-forbid", but perhaps "warrior", "devourer", and we may well suspect the name A-Chill-es, and we may suspect here the "hawk" or "eagle" (Latin *A-Quilla*)-headed Egyptian gods, but in Egyptian cHaut, equivalent of Hebrew *cHail* (trans. "valor"), meant a "general" of an army. Sha-Aul calls David Aal-em (1 Sam. 17: 56), but "stripling" should doubtless be "immortal" (*Aol-am*), which is Phœnician Ullom or "time", and Greek Olympus, and thence back to "Elohim" or Ealohim (trans. "God"). There are two accounts of the first appearance of David, in one of which the murderous old Shemu-El or "ear-god" goes to Beth-Lech-Em (1 Sam. 16: 1, &c.), at the order of Jehoah; and Shemu-El's monster appearance caused the elders or wise-men to cHer-ed or "tremble", it would seem; and that he takes a "heifer" (*Ae-Gel-ath Beker*), almost if not quite as exempt from sacrifice in Canaan as in Egypt, suggests that Bak was the sacred "hawk", and it is not said that he sacrificed it; yet one must see that Ae-Gal-ath and A-Quill-a are suggestive; but it seems that when David was made Me-Shach or "anointed" the Ruach or "vulture" (Egyp. *Urau*)-emblem "shadowed" or Zel-ach him from that day and "from

above" (*Ma-Ael-ah*), while at the same time it left Sha-Aul (1 Sam. 16: 13-14) as the rejected. And the author of the Matthew (2:) places the birth of Jesus in the reign of Herod, who trembles and is feared (2: 3, 16), while the Luke (2: 2, &c.) has it in the time of Quirin-us and Simeon (: 25) as if mindful of "Keren the Shimon" or "horn of the oil" with which David was made Me-Shech, yet both have Joseph and Mary as parents of Jesus, which seems consonant with the Jephah or Jepha Mare-ah (1 Sam. 16: 12; 17: 42) of David, whose "beautiful countenance" contrasts with him "ruddy" or Aa-Demoni, as Esav was Ae-Demoni, for even now at a date in midsummer one at Cairo can hear the cry Jepha or "Wefa en Neel" when the Nile is flushing, or as the Egyptian might say Tam-Un or "the true manifestation" (*Ta-Ma*, "the truth"; Heb. *Thom*, "perfect"), which as Tam-Un-ah or "form" was the Mare-ah or "appearance" which frightened Job (4: 16), and as the "form" of Jehoah which Mosheh beheld (Num. 12: 8), or that Ta-Am-Un or "terror" of the sand which the coast tribes would visit (Deut. 33: 9); wherefore the Egyptian cHar-Tumm-im or "enchanters", and Tim'nah shrines of Canaan; for the theophany of the Nile was meant; wherefore Osiri-Tat is not white, nor David nor Esav; but Tisher was Egyptian for "red", and it gave name to the Hebrew month Tisheri when the Nile was ruddy with its flood. David's father is called Ii-Shai (not "Jesse"), and his eight sons remind us of the Phœnician Sydyk (Zadok), whose seven sons were called Cabiri, and whose eighth son was Eshamon, called by Greek Æsculapios; but we can not well connect David or Osiris with that lofty concept of God or Good.

In the other version of David's appearance he is sent by his father to Sha-Aul at the *Ma-Ae-Galah* (trans. "place-of-the-wagons"!), a word in the singular to which the English version gives an impossible rendering, since as the "Ma" is often of no force we may far better suppose "the heifer"

(*Ae-Gal-ath*) which Shemu-El took to David, though Ma-A-Gal-ah may mean "from-captivity" or "from-fountain" or "from-concealment", though the appearance of the giant Pele-Sheth, called Gele-iath at the spot may have bearing on the name. Gele-Jath is important as giving name to Gol-Gotha in later times, and he is here called *Bena-im Aol-ah* (trans. "champion came-up"), perhaps "brother of the immortals", for Gibboram in verse 51 is "champion", as against Bena-im in verse 4, since what our translators fail to know does not daunt them. This Gale-ath had asked of Isra-el (1 Sam. 17: 8-10), as an extreme insult, that they should *Ber-u-Lachem* (trans. "choose for you") a man "that we may fight together" (*Ne-Lech-Amah Ie-cHid*); but Berach Lachem (2 Sam. 12: 17) is rendered "eat bread" (comp. 13: 6, where Amnon wishes for Tamar), while Lechen-eth (Dan. 5: 23) seems a Chaldaic word for "concubines", perhaps "catamites" (comp. Num. 14: 9). Howbeit, David, refusing to wear Sha-Aul's armor because it was not *Niss-ah* (trans. "proven"), goes forth with his sling and five stones from the Na-cHal or Nile, and slays Gele-Jath of Gath, and then becomes known to Sha-Aul; but why David should take the head of Gele-Gath to Jerusalem, then possessed by the Jebusi, is not clear. In another place (2 Sam. 21: 19; 1 Chr. 20: 5) David is called El-cHanen, son of Ja-Aar-ei Aoregi-im of "house the Lechem-i", whose name connects with Menor Aoregi-im or "beam of weavers", but Ja-Aar or Jeor "irrig"-ator may be meant to explain the other term for the Nile flood. David or El-cHanen afterward (1 Sam. 21: 9-10) found at Nob-ah the sword of Gele-iath wrapped in a Sim-El-ah, perhaps the panther-skin of the Egyptian Sem or archpriests, and he took it to Gath; the place where he *Ie-Tav* or made the "life-sign" on the doors.

Meantime, however, David had become *Aalem* (trans. "stripling") or "immortal", or passed into the court of Sha-Aul or Hades, perhaps of "silence" (*Aa-Lem*), had

made the king jealous, but killed two hundred Pele-Shethim in order to marry his daughter, so that *Ii-Iakar* (trans. "set-by") his name much (1 Sam. 18: 30), and Akar is "barren" in Hebrew and a name of the sphynx in Egypt. Sha-Aul's anger was such that David fled, and a series of adventures follows; but some idea of the Jewish religion is gotten from the statement (1 Sam. 19: 12-16) that his wife used his teraphim as a substitute for him, for this man, after God's own heart was made out to be an idolater.

During his bandit life David (1 Sam. 25: 2-44) attempts to rob Nab-al, (A-Neb, "grape"), whose possessions were in Carmel; that is, he was Priapus the "vineyard" (*Carem*)-*El*, a phase of the libation cult; but "of the house of Caleb" is not in the text, as that phrase cannot be made of the word Calibiv, though Caleb the cHeberon deity may be meant, since he (Num. 13: 22-24) is connected with E-Shechol Aneb-im or "cluster of grapes"; and so Nab-al becomes *Tob* (trans. "merry") and *Shichor* (trans. "drunken"), and turns to stone when David threatens not to let him have another drink (1 Sam. 25: 34), for there had not been left to Nabal by the "light of morning" (*Aor Bekir*) so much as one "man child" (*Ma-Sheth-in Bekir*) seems nothing more than a deprivation of *Sheth* or "drink", as the Ma-Sheth-ah or "feast" of Neb-al shows, while the unusual form of the word Bekir, used for both "morning" and "child", can be referred to *Bak* (Egyp. "wine of dates" from Syria), which cHam (Gen. 9: 22) refers to when he mistakes grape-wine for it and told his brothers *Bach-Uz* (trans. "without"); for, if Ma-Sheth is "man" and Bekir is "child", then Nab-al's Ma-Sheth-ah or "feast" would seem one of human flesh, and the play on words possibly so means; but we are perhaps to understand the story as an attack on the wine-god, Bach-Uz or Osiri-Sekeri in his Sheth or *Sheth-Aph* (trans. "overflow") concept. Abai-Gail seems to be Hebe- or Hapi-Gail, the Nile-goddess; and she is of "good understanding" (*Tob-ath-Sechel*) and "beautiful

countenance" (*Ip-ath T-Aar*), and T-Aar is the feminine Nile, and the larger island Bi-Ge, alongside Philæ, may retain her name, for a temple-ruin is yet there; but Sechel or "understanding" will be compared with *Sechal-eth-i* (trans. "played-the-fool") in the next chapter (26: 21). She is told that David had sent his angels or Malach-im to Baruch or bless Nab-al, and the youth calls his Adone-in or "master" son of Beli-Iai-Aal, &c., and that evil was designed against him for not giving his sheep to David; whereupon she went to the outlaw secretly, carrying him food and two Nibel-ei of wine, and she tells of Nab-al, saying "Neb-al is his name, Neb-al-ah is with him", the wit of which is that she may mean "folly" or "wine-skin" or herself as a feminine Nab-al; but David yields, blesses her *Ta-Am* (trans. "wisdom"), &c., but "accepted thy person" (*Essea-Pane-ich*) may be "lifted-up thy face", or may refer to "Isis unveiled", as Joseph was the "hidden-one" (*Zaph-en-ath*)-Pane-ach, and Mosheh the "hid" (Ex. 2: 3) or Zaphen-ah. She calls David, who seems to personify Egypt, "a sure house" (*Beth Ne-Amen*), and herself his Am-ath (25: 28), usually "truth", and tells him to give her Berach-ah or "present" to his followers; and the finality is that David blesses Jehoah that saved him from the cHar-Epheth (trans. "reproach"; also "autumn", "winter"), and he sends for Abai-Gail "the Carmel-ah" (not "to Carmel"); and so yearly still the crimson Abai or Hapi "comes-down" (*Jor-ed-eth*) from her "covert" (*Seth-er*) in the mountains (25: 20) of Abai-Sinai or Ithi-API-a, Am-ath or "true" to Egypt, or her A-Gapet or "beloved"; but David or "the sure house" must also have the white-Nile, or "slumber-sister" (*Achi-Noam*; Egyptian *Aachen-Ama*, "heaven-mother"), or "troubled-mother" (Heb. *Achan-Am*), and so he took her Mi-Ii-Zer-ae-El (25: 43), not "of Jezre-El", probably "of Mi-Zerae-El" or the "Egypt-God", or "from the Zer-Aa"- or "leprous" (as "white")-God, just as Na-Aman had Zer-Aa, yet Mizer-Aal would mean "Egypt-

blessed." The inhospitable and barbarous Bus-Iri or Bes, whom the classics make Heracles "sacrifice" (Heb. *cHeram* or *Zob-ach*) reminds one of this Carm-El god Nab-al.

But another version of what seems in points the same story makes Bath-Sheba the debauched wife and Auri-Iah the murdered husband. And yet the story of Nab-oth, a Carem (or "vineyard")-El, "stoned" (*Suk-al*) by order of Ache-Ab or A-cHeab (trans. "Ahab"), is more identical. A-cHeab sounds like Kib-ti, the Arab word for "Egypt", and the scene is at Ii-Zer-Ae-El, whence David got Achi-Noam. Elijah appears Nathan (21: 20) in "have-you-found me" (*Ma-Ze-Athan-i*). The loss of the "man child" or Ma-Sheth-in Bekir is again threatened, and we get more clearly to it as the "flood-Bekir" when we know further (2 K. 3: 27) what Me-Shea did to his Bekir when the red flood came, and there was "wrath" (*Kez-Ap*) or "summer-Nile", for this appears (1 K. 22: 34-38) probably as the blood of A-cHeab which ran down into the chariot* when he was slain by a man *Me-Shech* in *Kesh-eth* (trans. "who drew a bow"), or "in Cush", "to his Thum", not "at a venture", but it is the Ta-Am or "wisdom" that David called Abai-Gail, which gives us the Thumm-im, which was probably practiced to ascertain the height of the Nile-rise by *cHar-Thumm-im* (trans. "enchanters"), and at that junction of the two rivers now called Khar-Toum; and they "washed" (*Sheth-Oph*) or "flooded" the chariot at the Barach-ath (trans. "pool") of Shom-Eron (trans. "Sam-aria"), though Barach-ath is the "curse" (21: 10) of Nab-oth. In the case of Auri-Iah we have distinctly the Aur or Jeor, and as the Nile he seems stricken by David as the Sun, in which case Bath-Sheba would be Egypt, but in this instance the child is sacrificed or "struck" (*Gop*).

In the 2 Samuel, a book which elaborates the career of

* The word *Ra-Chab* (trans. "chariot") is similar to Ra-Hab or "Egypt" (Isaiah 30: 7; 51: 9; Job 26: 12; Ps. 87: 4; 89: 10), and it was into the bottom of the Rachab that the blood of Acheab ran.

David, is alone found the story of Ab-Shalom's revolt, for the pious Chronicler rejects it, as he does the story of Auri-Iah (1 Chr. 20: 1), and that of Nab-al. The importance of the Ab-Shalom story is that it seems to be an attempt to make of it a descent into Hades, which was a very popular subject among the ancients, and which attested the immortality of their heroes, though in this case the Egyptian idea of Osiri-Sekeri or Noach in the divine boat is apparent. David first flees (2 Sam. 15: 17) to the house of "the Merach-ak", which sounds like Mercury, who accompanied Orpheus and others. He then goes up in the Ma-Aal-eh of the Zeith-im (15: 30), rendered "Ascent of the Olives", and he is "weeping (*Boc-ah*), his head cHeph-ui, and "barefoot" (*cHeph*), though this might also seem "covered." At the top of what is understood as Mount of "Olives" (Gr. *Ela-ion*, Luke 21: 37), "which worshipped there to God", David met cHush-ai the *Arech-i* (perhaps "of the wayfarers"), who was sent back to betray Ab-Shalom and foil Aach-Ithop-El. Further on Zi-Ibae has asses and food, and he is given the property of Mephi-Ib-Sheth, son of Jonathan. David then reaches Ba-cHur-im, which means "in whites" or "in linens", for he seems now at the sacred lake A-Cher-usa where the dead were judged; and Shime-Ai who testifies against him seems to represent Sem-u, * "conspirator" against Osiri, or the Amen-ti of which Sem was a name; and the effect of which testimony at the lake, if believed, was to bar the corpse from passing over; hence (16: 14) David became faint, and "Ii-Naphesh Sham" seems to imply that he received another "life" or "soul" there; but the priests (17: 16) gave permission, saying for him not to lodge that night "in Aa-Bar-oth of the Ma-Debar", but *Aa-Bor tha-Aa-Bor* (trans. "in any wise pass over"), and the pass-over was effected (: 21-22); but this seems to us as if alluding to the Bari or sacred

* Sa-Mu would be Egyptian for "inundation-water."

boat, as Ma-Debar to the place of silence. And so they came to Ma-cHana-im-ah, which as Ma-Chen-t is the boat in the 99th chapter of the "Ritual of the Dead" that speaks and demands pass-words; and hence they found Shobi or the U-Sheb-tiu image which was placed with their dead, and Ma-Chir of Lo-Debar or "no-speech", &c., who brought beds and victuals, for "the people are hungry and thirsty and weary in Ma-Debar" (17: 27-29). But this great trouble ends by the sacrifice of the king's son, by Joab, for in Egyptian Aab means an "offering"; and we have it (19: 18) "and Ai-Ber-ah the Aa-Bar-ah to Aa-Bir" (trans. "and went-over a ferry-boat to bring-over") &c., and Shime-Ai fell down before the King "in his Aa-Ber in Joreden", for it is not "when he was come over Jordan"; but, as the representative of Sem or Amen-ti, or She-Aol, it was perhaps necessary in the mysteries for such character to confess error and defeat, as well as the immortality of the "Osiri-ized", or of the risen from the dead, for Sheme-Ai had Sik-El or "cast" stones at David as he was going to what at Ele-Usis was called Mystikos Sak-os or "mystic cell", and now as a Devil or "ear"-god he is the first to recognize him, just as the demoniacs were the first to recognize Jesus. Mephi-Ib-Sheth, also of the house of Sha-Aul (19: 24) or Hades, who is Pa-Sach or "lame", and who is our Mephi-Stoph-El, is the second Devil that met David, told him all the house of Sha-Aul were "men of death", and said let Zi-Ib-ae take all since the "Lord" (*Adon-ai*) had come; and Mephi-Ib-Sheth had dwelt (2 Sam. 9: 3-6) in Lo-Debar or land of "No-Speech", and David had shown him the "kindness" (*cHesid*) or "holystone" of God, who is David himself, who is Hesiod the poet-god, worshipped in parts of middle Greece, whose father came from "Heaven" (Egyp. Aal-u) or Æoi-ia, and who was born at A-Sakara or as Osiri-Sekari. Zi-Ib-ae or "Ziba" is perhaps merely a form of the U-Sheb-ti image, better represented (20; 1, &c.) by Sheb-Aa, son of Bi-

Cher-ü. Barzill-Ai of Rogell-im implies perhaps Vulcan, as Barzil is "iron" and Rogellim is "feet." But we may have slight evidence of our hypothesis in the fact that A-Mas-aa (19: 13) is consonant with the Greek word Mys-tai, while quite valuable is that (19: 21-22) where the Me-Shiach of Jehoah rebukes the sons of Zeru-Iah, calling them *Satan* (trans. "adversaries"), and Zer is "enemy", among other things. Death would have followed the revelation of the mysteries in Egypt perhaps as in Greece; hence possibly the assassination of A-Mas-aa; but this fact may explain why these Har Ephera-im stories are given a historic setting with vague allusions; but we think they originated in the life and death of the mysterious Nile or Sichor or Aur. Aab-Shalom may well be the impetuous red Abai from Cush at whose death the Cush-ii ran to say that David or Egypt was judged of his Aob-i, and whose revolt expresses some extraordinary rise; as, indeed, by a confusion of legends his slayer J-Oab may have been the same, for he too was slain; one being buried in a great Pe-cHath (Egyp. "lioness") in the Iai-Aar (tr. "forest") and the other in the Ma-Debar (tr. "wilderness"); but "Ioab" or Io-Aab was not slain for slaying Aab-Shalom. But the Pered or "mule" may typify the white Nile, the Abad or Obed, as Pa-Aret or "the milk" would be the Egyptian equivalent; but the ass was deemed a Seth-ic animal by the Egyptians, who at the town Kopt-os annually threw one over a precipice, while at Rome a mule was annually sacrificed to the god Con-Sus, the Egyptian Chon-Su, divine son of Amen at Thebes and of Sebak (*Sobach*, "thick-boughs"?) at Ombos, and at Lampsakos (Elohim Pa-Sach?) a mule was sacrificed annually to the god Priapus, perhaps "the Repha" (Egyp. "the wine"-god), but Rapha was wife of the Nile; but in Canaan it must seem that, as David buried the bones of Sha-Aul and not the body of his own son, over whom he shed crocodile tears, the cult of Sheth or Shadd-Ai or Zad-ok regarded the Pered

of Aab-Shalom as their deliverer from him, and a type of the "hearing"-god.

The time came, however, when David or Egypt gat no Ii-cHam (1 K. 1: 1), so they sought a virgin to "cherish" (*Sechen-eth*) him. The Ge-Bul of Israel suggests, not "coasts", but the virgin of the "inundation" (Coptic *Bol*; Heb. *Ma-Bul* and *A-Bel*, and for which the Ju-Bil-ee). That Aabi-Shag (Hapi-Shag) was the "bride of the Nile" seems supported by the Sha-Ag-athi (Ps. 22: 2) or "roaring" which is said of the exposed victim in that Psalm, which should rather be "raving", as a "mad-man" (*Ma-Sha-Ga*), as David at Gath (1 Sam. 21: 14); and we suspect "the Pi-Seg-ah", to which Mosheh went (Deut. 34: 1) in his last moments, to be the same as Abai-Shag, who was the Abai or Hebe to whom Heracles went at death; but the virgin was perhaps only exposed in most cases, and afterwards was sacred to the priest, for, while Sheg-al is "queen" in several places (Nehe. 2: 6), the fierce intolerance of the Jews rendered Sheg-al a very obscene word (Jere. 3: 2; Isaiah 13: 16; Zech. 14: 2; Deut. 28: 30), and perhaps because of this practice both on the Euphrates and the Nile; but how sacred this woman was may be seen when (1 K. 2: 13-25) Adoni-Jah is put to death for asking that Abai-Shag be given to him as wife. That she was "the Shuun-Am-ith" or "year-maid" tends to uphold this view; and this connects her with the great woman Shun-Em or Shu-Nem (2 K. 4: 8, &c.), whom Eli-Shea paid with a child for her cHarad or "care", and this means Harpocrates or cHar pa-Cherat, the god-child who is always pointing to his lips or "head" (2 K. 4: 19).

The era assigned David (Dad or Dod) is that assigned to Od-ysse-os and the war of the gods at Ilium, and the Latin Aul-ysses is very like Eal-Ishea or (reversed) I-Sha-Aol, and the Od-yssey is an elaboration of the descent into Hades, represented in the "Mysteries", and indicative of a belief in the immortality of the soul. Od-Isse-os and Dod

ben-Ishai (-"Jesse") each fights giants where stones are flung, each destroys those who seek his wife, each feigned madness, each introduced a vessel into a stronghold (2 Sam. 6: 12), &c.; and, indeed, Penelope was daughter of Daed-Al-us the Phœnician. But that the name Dad or David is that of Osiri-Tat or Osiri the "established" seems to us clear from phrases such as David utters (1 K. 2: 4). That a royal line is said to have claimed descent from him was scarcely as much as that every purified soul of the Egyptian dead was called Osiri, and the living Isera-El-ites did the like.



Osir-Tat, or Osiris representing "stability", or perhaps the permanence of Nature and its procedure; and the sign of stability is the barred figure on his head. It may represent Osir in his earthly character as he is not in white or cerements. He has the scourge and the crook in his hands.

Shim-shon (trans. "Samson") was more like the classic Heracles. Both are Arach or *Arag* (trans. "weavest" and "beam"), perhaps "org-anizer", "irrig-ator"; and Arach is also "wayfarer" and "array"; and Arach-les "wove" at the feet of Om-Phale, daughter of Jardan-us or Jeor-Adon-ai (Heb. "descending-god"); and Peli-ei (trans. "wonderful") seems the Malach-Jehoah who begot Shim-shon (13: 9). His putative father was Ma-Noach, perhaps the flood-god, father of Shem, and he was of Zore-ah, perhaps "Tyre" (Heb. *Zor*), and the Melek-Arth god of Tyre seems the Malek of Sappara on the Euphrates, the Akkadian Mulg-es, son in the triad there. Shim-shon's mother was *A-Kar-ah* (trans. "barren"), which suggests Kore or Persephone, and allusion is made to her (Judges 15: 9) when the "fountain" of the Kore in Lechi is opened and Shim-shon "drank" (*Meni*), though Lechi and Meni suggest Alc-Mena, mother of Heracles. During pregnancy his mother was not to drink Jain or Shechar (13: 14), just as the angel told Zachar-Iah (Luke 1: 15) that his son John should drink no "wine" or Sekera; and that this shows the Sheth or Bes cult appears further from the prohibition of a "razor" (*Moreh*; also "rain") on his head, as the Egyptian priests were shorn bald, yet this does not necessarily imply hostility to Osiri-Sekeri, whose phase as "Ptah" or Pa-Tach (Vulcan) Shimshon somewhat represents. He was to be a Nezir Elohim (not "Nazarite unto God", but "Nezir God"), or "eagle-god" (comp. *Nesari*, Ex. 19: 4), like Nebu-Chad-Nezzar (Dan 4: 33), as the great deities of Egypt were "hawk"-headed, the Greek *Hierax* ("hawk") probably giving name to Heracles or *Hierax-Kleios* ("glory"); and so (13: 25), when he grew up, the Ruach of Jehoah began to move him in MacHan-ah-Dan, between Zore-ah and E-Sheth-Aol, perhaps between the "rock" and the "flood". The original account of him evidently closed at Judges 15: 30, which would omit the story of Delilah, and of his imprisonment

and death. That he first went to Tim-En-ath-ah, with the Ruach or "victory" wings over him, accords with our view that Tam-Un means the appearance of the crimson (E-dom or E-Tam) flood, which was no doubt celebrated by a feast of seven days (14: 10), "for so did the Ba-cHur-im"; and the stature of Hapi or cHek was of course "in white", and it was carried through all the towns; besides which his name cHek (whence Hec-ate, Hector) is the "strength" (*cHoch*) of Shimshon, and the god cHek is depicted wearing on his head the phallus of some beast, the hieroglyph *cHek* and *Pech*. His "seven locks" (*Sheba Ma-cHel-Eph-oth*) are probably the seven fates or Hathors, hence the scissors of Atropos (Athor-Api), and may represent the seven mouths or seven channels of the Delta, as Mi-Chal (2 Sam. 17: 20) is rendered "brook", and such as could at times be crossed on foot, and as Mi-Chal bath-Sha-Aul could be made barren, and Shimshon "become-weak" (*cHell-ah*); but the "web" (16: 10, 13) clearly alludes to Delilah as *Ma-Sechath* (Heb. "destroy", "slay", "corruption") the evil goddess at Memphis, wife of Pe-Tach or "Ptah", and there seems a play on the latter name (14: 15) when she is told *Pa-Thi* (trans. "entice"); and so the locks are shorn while he sleeps upon *Bir-ache-ah* (trans. "her knees"), a word neither possessive nor plural, hence probably of duplicate meaning; after which De-Lilah began to *Aann-oth* (trans. "afflict"; comp. *Aon-oth-ah*, Ex. 21: 10; "bound", Hosea 12: 10), and his cHoch "went-from" (*Ia-Isar*) him, suggesting the mutilated Osir-is; but Jakob also (Gen. 49: 3) had *cHoch* and *Aon* (trans. "might" and "strength") if the words do not apply to the lusty Reuben. They then *Assar* or "bind" Shimshon, and "he did grind in the house of the Asi-Iri-im", or "Osiri-ised", though "grind" (*To-cHan*) or "embalm" (*Ia-Chan*) may refer to A-Nub-is. This second story perhaps ended there, and the subsequent exploit added to round out his life. Shimshon, as also Heracles, has been considered by many as a solar myth, and

his name may easily be used to support the view, for Shem-Esh was both Assyrian and Hebraic for the Sun, as Lilah or Te-(Egyp. "she") Lilah is the usual Hebraic for the "Night" which shears his rays, and we have no doubt that parts of his story support the argument; but it is not allowable to be too precise in our identification of any of these myths with particular physical things or phenomena, since in this case we see that his "strength" or cHoch implies the Egyptian Hapi or cHek which was the beneficent Nile-flow; to which may be added that the month Choiak (October-November) is with the preceding month Athor the time when the ruddy waters are in their fecundating strength. We may connect his cult with that of Bes, Sheth, Esav, Sha-Aul, Moloch, Chem-osh, Elijah, Melek-Arth, Shemu-El, &c., or the forces of Nature in operation which are both beneficent and destructive.

Shemu-El (trans. "Samu-El") was a priestly and more recent phase of Shimshon, and further inland, as well as far more typical of the fierce and barbarous Jewish dervish. The Mei-Ail or "robe" made for him by his mother yearly, and worn by him when (1 Sam. 28: 18) resuscitated by the Sibyl, connecting as this does with the Egyptian "arch-priest" or Sem, who wore the leopard-skin, shows the close relation of the two people in their religious ideals and rites, as this robe also identifies him with Elijah, Bes, Heracles Mel-Ampyges or "black-back." But Sem in Egypt was also a name of the Sha or square-eared ass-jackal which was the symbol of Evil or the god Sheth-Nub-ti, as Sem was also a name of Amenti or "hidden-house", expressed by the ass-head or jackal-head staff, called Ouas or Sem, and held in the "left" or "left-hand" (Heb. *Same-al* or *Sem-ol*). Shemu-El's mother was cHann-ah, wife of El-Kan-ah; and he was of Ra-Matha-im Zephim of the mysterious Har Ephera-im; and Ra-Math would seem to mean the "dead-Sun", while El-Kanna is "God-Jealous" in the Decalogue, but perhaps "God of Cana-an." The name

cHann-ah or "Hann-ah" seems from the older Egyptian "prophetess", called Neter cHen-t or "divine regent", and hence the Neder of cHann-ah or her "vow", and so the "grace" (cHen) she asks is the Cohen or "priest" himself; but, besides, the priestesses of Amen at Thebes were called Ken-em-t, or by the Greeks Palla-kides. In the story of Jakob we find at his arrival in Canaan (Gen. 33: 14-15) he says he will lead on "to Ait-tei" (trans. "softly"), and then builds "tabernacles" (*Succ-oth*) to his Mi-Kan-ah (trans. "cattle"), perhaps the cow-goddess Athor, and it seems that the Men-ah or "portion" which El-Kan-ah gives his family is much like the Egyptian word Mena (trans. "cattle"). Jehoah had "shut-up" (*Sagar*) cHann-ah as in the tower or Ziggur-at, that is, she was consecrated to the I-Chal or "temple", hence was a Chell-ah or "bride" of the temple (Latin *Cæl-us*); but at this particular I-Chal the Cohen was one Ael-i, who had lascivious sons (1 Sam. 2: 22), in the teeth of which fact cHann-ah went there to pray Jehoah to give her "seed of men" (*Zar-aa Ae-Nosh-im*), and laid her "complaint" (*Shich*) before Jehoah, but her inaudible tone caused Aeli to "strike" (*Samer*) her mouth, saying she was Shechor-ah (trans. "drunken"). She seems to have found cHen or "grace", however, and went the woman to Dorech-ah, which "way" was that of Ra-cHel (Gen. 31: 35), and cHann-ah ate, &c., and arose the next morning, worshipped, and they went home. After the boy was Gem-El-ah or "weaned", she *Sha-Aul* (trans. "granted") him to Jehoah. Then she sang, closing with the word Me-Siach, as if this was Shemu-El, but it is rather a song of some "holy-one" (v. 9) or cHes-Id or Hesiod (Egyp. *cHes*, "a bard" or "poet"), though Shemu-El was a cHoz-ah or "seer."

Shemu-El's Mei-Ail or "robe" (Heracles Melampyges) explains the *Aail Mellua-im* (trans. "ram of consecration", Ex. 29: 26), perhaps "black" sheep to the infernal deity; the *Atah* (trans. "covered", 1 Sam. 28: 14) being the

Hathor or "fate"-god, the Greek Ate, the Latin "Discordia" (*Dis-Sich-Aor-Dia*) or "dark-Nile-goddess", for the month At-yr is that in which the Nile flood is full for weal or woe; while Shemu-El is the *Sam* or high-priest of funeral-rites, and the rubric to the "Lament of Isis and Nephtys" requires the worshipper to let no one see or hear it save the Kar cHeb or priest of eulogies and the Sem, and so Aeli or Sem, not "hearing", "struck" (*Samer*) cHannah. Sameol ("left" or "left-hand") seems to have had a sinister significance, and the left hand pillar before the temple was called Bo-Az as it implies the withdrawal (*Boa*) of *Az* ("strength", "tree", "goat"). For Shemu-El was a "priest of *Ne-Amen*" (trans. "faithful"), to whom Jehoah built *Beth-Ne-Amen* (trans. "sure-house") so that he could walk before his Me-Shich all his days (1 Sam. 2: 35); hence we further read (3: 20) that all Israel knew that *Ne-Amen* (trans. "established") Shemu-El "to Nabie to Jehoah", thus connecting the "ear"-god Nub-ti with Amen and both with Jehoah and Me-Siach; Sha-Aul or She-Aol being the Me-Shech (10: 1), and, as the "granted" (*Sha-Aul*, 1: 28) to Jhoah, Sha-Aul and Shemu-El are also identified with each other. Parts of the narrative (especially chapters 8, 12, 15) seem injected by later hands as an attack by the hierarchy on dynastic rule; the last of these (15:) telling of the order to Sha-Aul to "utterly-destroy" (*Caram-eth-ah*) the "sinners" (*Cheta-im*) of the A-Malek (15: 15), not "Amalekites"; and Agag seems the "giant" (Gr. *Gigans*), as "from Aalem, men of the Shem" (Gen. 6: 4); but as Shel-Ag is "snow" and Ag-El is "dew" perhaps "frost", and as Agag comes "delicately" or "from Adan-eth" (*Ma-Adann-eth*), which implies the slain year-god (*Adin*, "time", Dan. 7: 25). the story may be one in which the cold attacks the "grape" (*A-Neb*) and the "vineyard" (*Caram*), and thus Shemu-El is relieved of his infamy as to the *Shesh-Aph* of Agag before Jehoah (comp. Num. 24: 7). Shemu-El easily connects

with I-Shema-El or "Ishmael", who may be Ish-Mei-Ail or "robed man", for Ishmael as *Per-ae* (trans. "wild-ass"), would seem the "winter" (Egyp. *Per*) or the Ma-Debar Paran, when Egypt is again dry and seed time has arrived; and as his successor, when I-Shema-El or Shemu-El dies (1 Sam. 25: 1), David goes to Madebar Paran. Shem-Esh, the Hebrew word generally used for the Sun, which comes and goes with the Nile, is perhaps "sun-light", and the withdrawal of the *Esh* ("light", "breath", "fire") may have left us Shem as the winter or night Sun, and the burial of Shemu-El at the Ra-Math supports this, for indisputably Ra was a name of the Sun both on the Euphrates and the Nile, and yet we may not be certain that Amen-Ra of Theban Egypt was meant for the Sun cult alone without reference to his son or messenger or angel or "cup-bearer" (Heb. *Ma-Shek-ah*), the Sichor or Pa-Sach or Me-Siach. The account of Shemu-El's career as "seer" (*cHoz-ah*) or "bard" is of little value save as it renders him the Sem-u or "conspirator" against Sha-Aul as Sem-u against Osiri, though Plutarch calls Typhon Smy.

Gid-Aon or Jeru-Ba-Aal seems the name of Deity at Shechem at one time, and the same perhaps as Jere-Boam, who came out of Egypt, built Shechem (1 K. 12: 25), and was probably the "ear"-god Nub-ti or his son, that is Sheth; hence much the same as Shemu-El at Bethel, Sha-Aul at Gibe-ah, &c. Apher-ah, which seems to have been the home or shrine of Gid-Aon, means a heifer-calf; such as Jereboam set up, they said, at Bethel and Dan; and perhaps the people were called Ephra-im because of this calf symbol. But Apher-ah is mentioned in connection (Judges 6: 11: 8: 32) with "Aabi the Ae-Zer-i" (trans. "Abiezer"), which words suggest the Abai and its other name Zer-ak or Azer-ach, whose crimson torrent suits well the Edemon-i or "dæmon" cult of Sheth or Esav. At the time Gid-Aon arose, Israel was in dens, caves, &c. (6: 2), which identifies Gid-Aon with Sha-Aul (1 Sam. 13: 6); and

Midian, utterly exterminated by Mosheh (Num. 31:), was in possession of the country. Gid-Aon was found in Gath (trans. "wine-press"), and was told he was a Gibbor cHail or mighty "general" (Egyp. *cHaut*), and in turn, seeing that it was Malach Jehoah (6: 22), Gid-Aon said "Aah-ah Adon-ai Jehoah" &c; the scene being somewhat similar to that where Ahieh (trans. "I am") appeared to Mosheh. The affair, however, would seem a mere religious illustration if we notice what follows (6: 25-32), for Gid-Aon is told to throw down the altar his father had built to Ba-Aal, for his father was in "the city", and not in a den or cave, and was of the orthodox faith of the day. Gid-Aon, however, throws down the altar, and becomes himself Ba-Aal or Jeru-Ba-Aal, which is an attempt to show that the Nile- or Jeor-Ba-Aal superceded the older and ruder phase or form of Deity, such as the terrible Bes, perhaps also called Midian or Je-Thero or Pele-Sheth. Gid-Aon then encamps at cHarod, and in due course "discomfits" (*cHarad*) Midian (8: 22), for he is the Egyptian Cher-at or divine-"child", and the Chaldean Kurad or "warrior." His exploit is that of Joshua and Sha-Aul and Jonathan and David over Pele-Sheth, of Je-Pethach over Ammon, of Hor-os over Sheth, of Zeus over the Titans, Saint George over the Dragon, Baal-Roph-on over Chimæra, Jesus over Death, &c., &c. Gid-Aon would not have been the Nile or Jeor without having many wives and "seventy" (*Sheba-im*) sons (8: 30) or canals, but "of his body begotten" (*Ii-Zei Ierech-o*), or "going-out of his thigh", suggests that Jakob's wound in his "thigh" was emasculation, for he "strove" (*Sar-eth*) with God, and *Sari-Is* (Heb. "eunuch") reminds us of the mutilated Osir-is. That Gid-Aon had a Pelegesh is not reprov'd, and belongs to the story of Abi-Melech, but the Ephod or idol he made became a "snare" (*Mo-Kesh*), and we may have here the "water-bow" or some symbol of the "crescent" (*Sahar-on*) -Moon, though "earrings" (*Nez-Em-i*) are mentioned so often that one thinks, not of *Azen*

("ear"), but of the Thebes (Egyp. *Noz*)-mother, wife of Amen, called Mu-t, and represented by the "vulture" (Heb. *Ra-cham*) or "eagle" (*Nezir*); for all the deities had faults save Jehoah. Jer-ah, however, was the "Moon", and Jaar is rendered "forest", and one must not be certain as to Jeru-Ba-Aal and Jere-Boam being the Jeor-god; while Gid or Ged is "goat", "troop", "fortune" (Isaiah 65: 17), and Aon is perhaps "duration", the Greek *Aeon*.

"Elijah" is properly Aeli-Jahu or -Iahu; the "God-Jahu" or Iahu; which latter might seem the Egyptian *Aoh* ("Moon"), which is in Pha-Ra-Aoh, "the-Sun-Moon";* but other suggestions as to this name are made herein; yet Iaoh or Iehoah would probably be the form in Hebrew of the Egyptian Aoh; and we have there Chonsu-Aoh, son of Amen, besides "Thoth" or Ta-cHut-Aoh. It seems hardly probable that Ezra and Nechem-Iah introduced the name, but it is curious that "Darius" or Hystaspes is in both Persian and Hebraic "Dare-Yavahu", and he was the real founder of the Medo-Persian empire, as well as a friend of the Yehud-i or "Jews." The character of Elijah is certainly quite the ideal of Jehoah; and it is probable that the Ezraites gave him the name on that account; for he is known to Suetonius and Tacitus as Carmelus, in which we trace the cHuram of Tyre as cHuram-El; though Carem-El or "vineyard" (*Carem*)-God is also probable. But he is called *Ti-Shib-i* (trans. "sojourner"), and Shib or Sheb with its variants is a word of many meanings; and yet perhaps it came to be considered as "returner" when applied to Eli-Jahu, even if that was not its original meaning; though as against Eli-Shea he was the "seated", or "old" (*Sheb*)-god, as Seb was made father of Osiri; but in Egyptian U-Sheb-tiu meant "to tell" or "answer", and was the name of a wooden image of the deceased deposited with

* In Egypt the Sun and Moon were called the eyes of Horus or cHor, and he was said by some to have been the first human king or Pa-Ra-Aoh.

the body, inscribed with his name and virtues, and with a small hoe and bag of seed as if to serve the wants of the dead in the garden of Aalu or Aaru or Aachen, and the beard attached to its chin was long, and signified the "return" of the soul to Osiri or deity from whom it emanated; and so the Bir Azz-im (1 Sam. 19: 13, 16) or "grave wood", not "pillar of goats", put with the teraphim by Mi-Chal. Another name of Elijah was Aish Ba-Aal Sa-Aar (trans. "hairy man"), which identifies him with Esav, who came forth *E-Demon-i* (trans. "red"), like an *Adder-eth Sa-Aar* (trans. "mantle hairy"); that is, as in the month Athor* is the "flood" (Egyp. *Sa*) of the "Nile" or Aar wherefore Elijah's "mantle" or Adder-eth; while a *Ba-Aal* (Egyp. "soul-blessed") is perhaps the Hebrew Bel or Ma-Bul (trans. "flood"; Coptic *Bol*, "out-side"); and so, as Edemoni Sa-Aar is the "red flood-Nile", we have its equivalent in Timin-ath Seir-ah where Jehoshua was buried, for he is the son of Nun which means sea in Egyptian; but this Sa-Aar or Seir seems to have been typified by a "goat", emblem of productiveness, and as such had its fanes in Canaan (2 Chr. 11: 15; Lev. 17: 7), as the classics had Pan, the Egyptian Pa-Un or Pa-Uon, "the manifestation" of the Nile (Heb. *Pan-i* or *Phan-i*, "face" or "before"), the theo-phany of the Nile, or Un-Nepher ("manifest-good") as the Egyptians called Osiri; whence Esav was Penu-El to Jakob (Gen. 33: 10), perhaps with the implied sense of the "afore-god" whom Jakob is to supplant, as Pan nurses Bacchus, and as the ruddy inundation precedes seed-time. The Greek These-os, son of the "goat" (*Ægeos*), seems in name like the *Theaish* (trans. "he-goat") Jakob sent Esav (Gen. 32: 14), while his death at Scyr-os (Sechar-os) reminds one of that of Elijah, as These-os was taken to a high place or pinnacle to be

*The Egyptian "D" would be represented by "T" or "Th"; hence their "Athor" would be "Adar" in Hebrew; and so Athor and the Syrian Dir-Ceto, both fish-goddesses, were the same.

shown wide dominions, and cast down from there (2 K. 2 : 16 ; Mat. 3 : 5-6), and this at the instigation of Mene-Sethe-os ; though Elijah's fiery death rather resembles the funeral pyre of Heracles, as a Sun-set, or as Egypt covered by the red Sa or Sati.

Elijah first appears, full grown, in the mysterious Gile-Ad, perhaps the "revealed-hand." His first work is as the evil *Ne-Sether-eth* (trans. "hide-thyself", 1 K. 17 : 3), "hidden" in the Nachal Cher-ith or "Nile cut-off", after predicting drouth ; but the Nachal "became dry", not necessarily "dried up" ; yet while there the Arob-im brought him food in morning and in *Aareb* (trans. "evening"), which Arob-im the imitator John was justified in mistaking for "locusts" (*Aareb-eh*) or even "flies" (the *Aar-ob*), as in Egypt (Ex. 10 : 4 ; 8 : 21), and in Egyptian Ab is a "fly" and Aab is an "offering", perhaps to the Aor or Nile, while the "scarabeus" there, usually *cHepher*, and representing metamorphosis, was also *Ab* or *Aph*. And it was after he had murdered the Ba-Aal-im that Elijah told Acheab there was the voice of "the *Amon* of the *Gesh-em*" (trans. "abundance of the rain") or "the true flood" ; further illustrating this as himself when he *Temo-Ded* or *Te-Mo-Ded* (trans. "stretched-himself" ; comp. *Gehar*, 2 K. 4 : 35, or Jeor) on the dead child (1 K. 17 : 21), praying its soul might Ti-Shub into it again, though the play on Temo-Ded or "polluted-love" and Temo-Ded or "pure-love" and Mo-Ded or "water of love" shows the zealous Jehovist or the cynical scribe. The Alemen-ah of Zare-Peth-ah or Zar-Epath-ah (Sar-Epta, Luke 4 : 26) seems rather the Demeter or Cer-es form of the allegory than that of the widowed As or Isis, or the Chaldean I-Shetar, or the Tyrian widow Did-o or El-Issa, or the Phrygian Kyb-Ele and her lover Atys, and shows western infusion, as does the shrine Beth Lech-Em or "house of the wandering-mother", a form of Hagar, Na-Omi, &c. Elijah could restore the dead and draw fire from Heaven on the pla-

toons sent to arrest him, but he fled from the queen Ai-Zebel, perhaps a Sibyl, and wife of the noble Acheab (1 K. 20 : 32-34). He went to Beer-Sheb-Aa, thence into the Ma-Debar, where he slept under a Ro-Tem Acheth (or A-cHad, v, 5), which we suspect to be the *Ro* (Egyp. "eye") "single" (*Achad*) which is the Uta (Heb. Hud-ah? or "Judah"?) that the hieroglyphs use for Osiri, as Tem or T-Ma is the "true" or "truth," whence Thumm-im; and the Lachai Ro-i over Hagar and her son, at the same place, or near by, seems the "eyes" which watched over the "wanderers" (*Lacha-i*), perhaps the Sun and Moon of the child-god Horus. Malach Jehoah fed him twice, after which he was "an hungered" for forty days. At cHoreb, "a mountain of the Elohim", he goes into a cave, but Debar-Jehoah came to him, and there was a remarkable meeting on the Mosheh order, during which, amidst storm and earthquake and fire, was a Kol Dammah or "voice still", or "voice of blood", Kain's Kol Dam (Gen. 4 : 10), the A-Kel Dama of Iscariot; for, while this may allude to the guilty Elijah, it seems more probable that the bloody program of verse 17 is meant, but at least the end of his career is announced (v. 16). The design of this scene seems to have been understood as a picture of the "day of judgment", whence "the day of Jehoah is Kerob" (Joel 2 : 1; Zeph. 1 : 7, &c.) or "near" or "at hand", as John and Jesus have it; and this in the Egyptian burial ceremonies occurred first at the sacred lake, where the Khar-Heb or "priest of eulogies" might have his purpose reversed if witnesses came forward and the dead were adjudged guilty; hence perhaps cHoreb, Kerob, and even *Akar-Ab* (trans. "scorpion"), and hence Gael ha Dam (2 Sam. 14 : 6, 11) or "avenger of blood" should perhaps be "revealer" (*Gal* or *Gal-ah*).

Elijah's last exploits were in opposition to Ba-Aal Zebub, god of Aekeron or Acheron. This name of Deity has been generally accepted as meaning "god of flies" on account of an Arab word for that insect; but the "fly" (Egyp. *Ab*

or *Aph*) must have been the sacred Sachar-Ab or "scara-bæus", called by the Egyptians cHepher, and often placed in figure on the breast of the dead, as also on the holy veil of the temple, and on the coffin-lid; and that the Hebrews used this emblem appears from the Chephor-eth (trans. "mercy-seat") or "lid" of the Aar-on. But, as god of Acheron, the Jews of Jesus's time called Ba-Aal Zeb-Ub chief of demons, while the deity cHepher in Egypt seems a type of the resurrection. Howbeit, Elijah calls down fire on the soldiers sent to arrest him. His ascension to Heaven, or assassination by Eli-Ishaa, is elsewhere herein commented upon.

"Eli-Isha", or properly Eli-Shaa or Eli-Ishaa, seems the "lifted-up" (Issea)-god; perhaps the "risen"; though there might be other meanings, but the Greek Zeus is perhaps the same word. The "twelve" (*Shena-im Ae-Sar*) yoke, and he "in Shena-im Ae-Sar" or "twelfth", seems a play on the "year" (*Shen-ah*)-god or "sleep" (*Shen-ah*)-god, who is aroused, and either interpretation would fit Pa-Shen ("the lotus")-god of Egypt, cHar pa-Cher-at, and which flower was the emblem of new life in Egypt; and the "double-portion" (*Pa-Shena-im*) of his Ruach, which Eli-Shaa asked of Elijah, alludes to this sense of revivification or renewing himself as the year does, even by destroying the old, as Eli-Shaa possibly appears to have done to Elijah.

The first miracle of Eli-Shaa is to "heal" (*Raph*) the water at Jericho, which *Ma-Shachal-ath* (trans. "mis-carried"), but E-Shechol is a "cluster" of grapes, and we suspect this water had the effect of wine, and Eli-Shaa called for *Zelach-ah cHad-Ash-ah* (trans. "new cruse"), perhaps "water-pots to the brim" (John 2: 7) as at Cana, though Zel-ach is the usual "came-mightily" of the Ruach.

The cure of the Shun-Am-ith's son is notable as an allusion to cHar pa-Cher-at; the "cHarad-ath with all this cHarad-ah" or "careful for us with all this care" (2 K. 4: 13) giving even the name, as Shun-Em or "lotus-

mother " seems to do to "the lotus" (Egyp. *Pa-Shen*) on which he is usually depicted as sitting, with his hand to his lips, and which latter action, meant to express the silence that a child should observe, or perhaps mystery, makes a small figure such as the hieroglyph appear as if he was pointing to his "head" (4: 19); but the (Luke 7: 15) seems to understand the "sneeze" (*Zorer*) of the child as "began to speak", while *Nair-n* would seem to indicate that the Luke author knew that his story was that of the Naar or "boy"-god, son of Isa or Isis after the death of Osiri; and the "stretched" (*Ge-Har*) seems an allusion to the reviving Jeor or Nile, or perhaps Har (Egyp. *cHer*) or "appearance-of-God." But that *Eli-Shaa* put all out save "them *Shen-i*" (trans. "twain") seems followed by the Matthew (9: 25) in the case of the daughter of Jair-us, but partly corrected in both the Mark and the Luke, yet all three have Jesus say she "sleeps", and *Shen-ah* is "sleep."



The divine child *cHar pa Cherat* (Gr. "Harpocrates") or *Ahi*, with the crook and scourge in one hand, wearing the double crown, and seated on "the Lotus" or *Pa Sheen*.

Eli-Shaa also anticipates Jesus by feeding (2 K. 4: 42-44) many with a scant fare, but the John (5: 3), whose Greek author seems to think this a Pass-over (v. 4), is the only one who places this miracle on a mountain, as if appreciating Eli-Shaa's *Carmel* (trans. "fresh-ears-of-corn"), and even the man or lad who brought the food; and Eli-Shaa cured a whole army of blind men at one time (2 K. 6: 8-23); and, though he perhaps did not walk on water, yet he could (2: 14) part the river with his mantle, and (6: 1-7) could make iron swim; in which last case the one whose axe-head fell cried "Aahah Adonai!" followed by "and he She-Aol"; queer words, which may be "and he begged", but not "for it was borrowed", and She-Aol or Hades may refer to Eli-Shaa's power. He also saved a widow from destitution, and rendered wholesome poisoned pottage. The cure of the "leper" (*Zor-aa*) Na-Aman was by prescribing that he dip in Joredan, and the curious remark as to him when cured, that he went from him (5: 19) "and *Chibar-ath Arez*" may be "a glorious land", but "a little way" is inadmissible, and this would imply that El-Ishaa as the Nile had bathed the Thebaid (No-Amen) in its waters, and made of it a glorious land when purged of its Zer-aa or enemy. And this reminds us that he seems as the red water of Edom or E-Tam which Osiri or Eli-Shaa canalled or trenched (3: 16), and which seemed as the blood of Malach-im or "kings" or "angels", perhaps "giants", as the "trenches" were *Gebi-im*, and to which a Bekir or "eldest-son" ("first-born") was annually sacrificed. But this seems also represented by Eli-Shaa's elevation of Je-Hua or "Jehu" to the crown, and, as son of Jeho-Shephat the son of Nim-Ish-i (Ni-Mesha?), Ie-Hua possibly serves as the returner Eli-Jahu, since he comes from Ra-Moth of Gilead in a swift chariot, to execute the words of Eli-Jahu the "returner" (9: 36) against the "Sibyl" or Ai-Zebel, and also destroys the Ba-Aal-im (10: 18-28) to the last man; but, then, worshipped the god Jere-

Boam or the Apis, or the heifer-image, since to the hierarchy at Jerusalem nought good could come out of Samaria; but we may little doubt that Je-Hua and Eli-Jahu were meant to be the same crimson flood which destroys the seventy sons or canals of A-cHeab (Arabic Kib-ti or "E-Gyp-t"), for his companions (9: 12) call Je-Hua *Sheker* (trans. "it is false"), that is, the Shichor.

Perhaps the most notable account of El-Ishaa, however, especially as it has been adapted in the John Gospel, is that (2 K. 8: 7-15) when at Dam-Ma-Shek, to "anoint" (*Ma-Shach-etha*) or "corrupt", "destroy", cHaza-El king over Syria, and it is curious that the usual word for "destroy" or "corrupt" is used in this line and Thi-Me-Shech in the next line (1 K. 19: 15-16), but this distinction seems clear to the author of the John (11: 39) as he uses the word "stinketh" in the sense no doubt of "corruption". At Dam-Ma-Shek, Eli-Shaa tells cHaza-El that Ben Ha-Dad will "not live life" or "not live long",* and cHaza-El is ashamed that his purpose is penetrated, but Eli-Shaa weeps because cHaza-El is to put the *Ma-Chebar* (trans. "thick-cloth") or "napkin" over the face of Ben-ha-Dad; and so Jesus or El-Issea, the son of Ha-Dad or David, weeps when he comes to the grave of cHaza-El or El-cHazar-us, the cHaza or "sleep", or "vision"-god; and the John (11: 47-53) even gives the opinion of Caiph-as somewhat that of El-Ishea (2 K. 8: 12-13). Another version is that (Gen. 15: 2) where Abram grieves, seeing that he goes *Aari-Iri* (trans. "childless") or "accursed", and the "son of the cup-bearer" (*Ben-Me-Shek*) is "of his house, the red Ma-Shek, Eli-Ae-Zer", but the text seems corrupt or enigmatic, and yet El-Iezer or L-Azar-us seems a sinister name, perhaps as that of the "detained-god".

The stain on the name of Eli-Shaa (2 K. 2: 23-24) is

* The English versions omit "not", and make Eli-Shaa speak falsely. It is not Eli-Shaa who is "ashamed" (*Bosh*), but cHaza-El, who sees that his purpose is understood.

where some little children call him Kere-ach (trans. "bald-head") as he was going up to Beth-El, whereupon two Dubb-im came and devoured forty-two of them. The meaning of Kere-ach is not clear, but the Dubb-im are probably that of the ferocious beast Aim who devours the guilty in Amen-ti, and which rather seems a hippopotamus; while the forty-two devoured seem as the forty-two assessors in Amen-ti, perhaps called (2 K. 10: 14) the Bir of the house of Akad, as forty-two are there slain, though A-Kad is "east" and Amen-ti is Egyptian for "west", but perhaps there was reason for the hidden satire; and it is certain that the Egyptian priests are depicted with shorn heads. If, however, this was a real incident, and the other was also fact where he showed compassion on the Syrian army sent to capture him (6: 14-23), a balance will have to be struck; but the latter story, of an army struck with "blindness" (*Sanever-im*), may have been used to color the story of Senacherib's curious reverse, for the prophet Ieshaa-Jahu ("Isaiah") who figures there bears practically the same name as El-Ishaa, allowing that El and Jahu are the same.

No claim is advanced that Eli-Shaa arose from the dead; but his bones gave life to a man who had been dead (13: 20-21).

The books of Chronicles, written perhaps a short while before Christ, make no mention of El-Ishea, and only once notices Eli-Jahu (2 Chr. 21: 12-15); and this though the account of them embraces in the Kings the greater parts of six chapters; and while there seems no motive for omitting the rebellion of Abshalom save as it may have reflected on David, yet the fact that the shrine at Carmel was a rival of that at Jerusalem perhaps excuses the Chronicler. Eli-Jahu is noticed in two or three of the prophetic books, and reappears in the New Testament, perhaps because the Galileans venerated Carmel; John the Baptist making himself a type of the old hairy god. But the noble El-Ishea, save Jonathan the most perfect figure drawn in Hebrew litera-

ture, receives no recognition apart from the original narration except once (Luke 4 : 7), though the miracles of Jesus are evidently imitative of the Charash or "plow-man" ("carpenter"). The furious Eli-Jah, the archetype of religious zeal and intolerance, is better adapted to the purposes of a barbarous and narrow ecclesiasticism. Even among the miserable masses it will be found that a beneficent deity is local, while an avenging or judgment-god is demanded by all who assign their sufferings to others, or who reprobate the opinions of others. Neither Eli-Jahu nor El-Ishea is given a genealogy, save that the father of the latter is mentioned, and this when genealogy is the bed-rock of Jhoavism (Ezra 2 : 62 ; Nehe. 7 : 64) ; but as Seb (Ti-Shub) was father of Osiri, and Eli-Jah may have name thus, we are to suppose there was no one anterior to him.

Jo-Seph means "increase" and Jeor-Seph perhaps implies the abundant Nile. He seems to have been the son of Reuben (Gen. 30 : 14-24), whose *Doda-im* (trans. "mandrakes"), or "love-gifts", were "hired" (*Sechar*) by Rachel when her husband failed her ; and for this Reuben forfeited his birthright as firstborn (Gen. 49 : 3), though some admirer of Rachel transferred this treason to Baal-ah (35 : 22), but the remark of the Chronicler (1 Chr. 5 : 1) is ambiguous ; and so Reuben properly saved Joseph's life (Gen. 37 : 21) when in danger from his slandered brothers. These call him "Ba-Aal the cHelom-oth the Laz-ah", all of which is rendered "this dreamer" ; but cHelom-oth is "dreamers" and Liz-ah is "interpreter" or "envoy", while Ba-Aal is a divine title ; so that we have here Joseph in the sense of the Greek Hermes or the Egyptian A-Nub-is or of Thoth ; a character he sustains throughout. His other names were (41 : 45) Zaphen-ath Phane-ach and Aber-ech (v. 43), which former is applied to the "hid" (*Zeph-en-ah*) Mosheh, and may mean the "hidden-face" unless Phane-ach be Pa-Anach (Egyp. "the life") as a deity entitled to carry the "life" (*Anch*)-"sign" called Tau or Tav ; hence,

one who knew the "secrets of life"; while A-Ber-ech is the Hebrew Bar-uch or "blessed", the Egyptian worthy to cross in the Bari or sacred boat, the Greek Abrax-os of later times (Mark 14: 61-62). Joseph's "coat-of-many-colors" (*Cheton-eth Passi-im*) suggests the variegate robe in which is depicted the goddess Athor or "Isis" (Egyp. *Pa-Asi*, "the Isis"), and we find it worn by the daughter of David, the ravished Tamar. The Begad which Potiphar's wife tore from Joseph may imply that he was acting "treacherously", for so the word is sometimes rendered (Judges 9: 23; 1 Sam. 14: 33). The name of his wife A-San-ath implies that he as masculine was A-San or Pa-Shen ("the lotos")-god, as does his riding in the Ma-Shen-ah chariot. The sons Ma-Nashshah (not "Ma-Nasseh") and Ephera-im seem to represent the two phases of A-Nub-is, since Anash is Egyptian for "wolf", or the evil phase of the embalmer god of the fox-head, who was director of the "two ways" (the hieroglyphic *Ap*), and his "right way" or phase was Ap-cHar-u or Ep-Hera, which names of A-Nub the usher-god is shown when Joseph takes his two sons to Jakob (Gen. 48: 13-20), who does not reverse the manner in which Joseph or A-Nub is holding the youths, but Jakob *Sich-ul* ("wise") his hands, putting the "left" (Shame-Ol) on Ma-Nashshah, as that hand holds the "ear-" or Sha-staff, called Uaz or Sem; and he places the I-Amin (Heb. "right") hand on Epheraim, as in that is held the Tav or "life" (Egyp. *Anach*) symbol; but the author of Jakob's swan-song does not make him discriminate (49: 27), and the Bene-Iamin are there called a Zeeb (Egyp. *Sabu*, "fox"; the Hebrew *Shu-al*), and seems to identify the concept with Anubis generally; for the Canaanites of the coast were often pirates, no doubt, and hence son of the "sea" (*Iam*) and son of the "ship" (*Aeni*) were perhaps a proper name of the wolf-god Anub, the Ba-Aal Zeb-ub of Acheron, on which name there seems (Gen. 35: 18) a play on "ships" and the "sea". In this poem Joseph is said

to be Nezir of his brethren (v. 26), and this is the Nezir which Shimshon is called, not "Nazarite", and which seems here some protector.

Tales of obscure youths rising to be the vizier of monarchs seem popular in the literature of the Orient. That of Daniel is a version of that of Joseph; Seph-at and Dan both meaning "judge;" both men coming out of a pit or den; both were dreamers and interpreters of dreams; both being wiser than the native cHar-Thumm-im (Gen. 41: 8; Dan. 1: 20); both had the Ruach of the holy gods (Gen. 41: 38; Dan. 4: 8); both became great, &c. Mordecai is from the same repertoire. Josephus (Antiq. 12: 4) gives a long account of a Joseph, a Jew, who played a similar part at the court of Alexandria under one of the Ptolemy dynasty, about B. C. 247-222, and who, after his great success, retired to a place just east of the Jordan to enjoy his gains, and probably this was the original of the name, and possibly of the story, for what is called the "historic parts of the Hebrew Scriptures" probably do not date before that time; and yet little reliance can be placed on Josephus.

The Egyptians had a deity called Sapti, supposed to be Osiri before his mutilation, and adored chiefly in their Arab possessions, where he was called "lord of the East", and it is curious that he is also called "noblest of the spirits of On", whence was Joseph's wife.

Jeho-Shua or "Joshua" is also called Ho-Sea. He is called son of Nun, which in Hebrew means a "fish", in Egyptian means the "sea", "waters"; while on the Euphrates Nin was the "fish"-god. Jeho-Shua is first found fighting at Reph-Id-im, or "healing-hands", while Mosh-eh's Iad-im were held "steady" (*Amen-ah*) or "true", as if there was fear he would be false. Jeho-Shua and Caleb, perhaps names of the same personage, as the "dog" (*Caleb*)-head Anubis was the conductor of souls, were the only two of the 600,000 armed men who fled from Egypt who passed-over into Canaan. Jeho-Shua's massacres of

the Canaanites (Josh. 10 : and 11 :) were ordered by Jehoah (Deut. 20 : 16-18), if they occurred (comp. Judges 2 : 1-5), but Ezra's doctrine of exclusiveness seems to us responsible for the hideous narration. Jeho-Shua, however, is accredited with the most remarkable miracle that any literature records, since he made the Sun stand still for a whole day, though the "house of cHoron" (*Beth cHoron*) or "house of Acheron" was a suggestive place for the prodigy; and yet Makkabeus defeated Saron and Nikanor at the same place without such an exhibition of superhuman power. He is probably alluded to as the Zer-Oa Natu-ah or "arm-outstretched", or the Zire-Aah (trans. "hornet") which were to go before Israel into Canaan (Ex. 6 : 6 ; 23 : 28), but we would understand the ruddy A-Zer-ach which goes before prosperity in Egypt; and his burial at Tim-Un-ath Ser-ah seems to support this view, since we take Tam-Un or Dam-Un as the theophany of the Nile, and as the place was in the mysterious Har Ephera-im, and connects him with Shimshon (Judges 14 : 1, &c.), whom we may take as the flood-Nile. As no private crimes are assigned to Jeho-Shua it is probable his shrines under any identifying name disappeared early.

In Egypt there was a famous name of Deity which may have suggested that of Jeho-Shua. This was Shua, whom some identify with Heracles, and others say was the "light" as distinguished from the Sun. The inscriptions say "his substance was the substance of the Sun"; his nutriment, first-born, selected before his birth, and without a mother; "divine substance, self-created"; and he is said to be "light", one of his names being Aa-Aor (Aor being in Hebrew both the "light" and the "Nile"); and he restrains the fury of the goddess Aor-t, a name of the fierce Sechat, while he himself is called cHar-Sech-t, rendered "God in the divine-barge", though Sech-at was rather a sea vessel, and has a sinister meaning; but Shu wears the cHek or lion-phallus, and is thus Hapi or the Nile-flood,

and a combination of the classic Heracles and Apollo, as of cHon-Su, Horus, &c., so that we scarcely hesitate to identify Jeho-Shua with him, for Shu is always "son of the Sun" (*Shu-si-Ra*), which pauses to help Jeho-Shua, but which as Si-se-Ra was fought against by the stars in their courses, and was covered by the Sam-ich or leopard-skin "rug" of the Heaven or Ja-Ael.

"Aaron" is properly Aah-Aron or Aharon. The "master of mysteries" in the Egyptian Hades was called Aau, which office Aah-Aron seems to have held in the Ma-Debar or Silent-Land. But his burial at the "mountain of the Elohim", cHor-eb, seems to connect him with the Khor-Heb. or "priest of praises" of Egyptian worship, and at cHor-eb it was that Ahieh (Aau?) appeared to Mosheh. Aharon, however, is but little apart from Acheron, or the Egyptian pilot of the Bari, whom they called cHar-on, or perhaps Aau-cHaron. His wife was Eli-Sheba.

The cult of Aharon must have been in the way of that of Jehoah, since two of his sons are killed for heresy, and he is also found to have made an Ae-Gal Ma-Sach-ah or "calf molten", which bull or image seems referred to by Per-och-eth of the Ma-Shek (Ex. 35 : 12), rendered "veil of the screen", as Par is "bull." When Mosheh saw the people worshipping before this image, he broke the two tables of the law, and proceeded to destroy it; and then (Ex. 32 : 25) occurs the curious passage, that Mosheh saw the people had "broken-loose" (*Peru-Aa*), him, "for Pharaoh (trans. 'had-let-them-loose') of Aharon for a derision", &c.; but Peru-Aa is Egyptian for "great-house" or "court", and the sense seems the people had "paid-court", "he for Pharaoh Aharon, to strong-name (*Sheme-Az-ah*) among Egyptians (Keine-i,) them"; that is, they had made the calf to strengthen themselves with the Keme-i before their purposed return to Egypt, and that Aharon was for Pharaoh; and Dr. Birch, in a note to Wilkinson's "Ancient Egyptians", says the name Pharaoh comes from

Per-Aa, "great-house" or "court." It is strange that the two sons of Aharon, Nadab and Abi-Hua, who had seen (Ex. 24: 9-11) the god of Israel "eat and drink", should be killed (Lev. 10: 1-5) for using *Esh-Zir-ah* (trans. "fire strange"), which may reasonably be "fire of Oziri." From his other two sons, Eli-Aezer and I-Thamar, was said to have come a line of priests, and that of the former perhaps took the name of Zadok-ites or righteous-ones, and were perhaps the Sadduc-ees of the Roman period; and perhaps it was in behalf of this priestly family or caste that we have the quaint apparition of Melich-Zedek or "King"-Zedek, priest of God Aelee-On, to whom even Abram paid tithes; this Aelee-On meaning in Egyptian the "Paradise-visible."

Miri-Am is perhaps "speech" (*Amar*)-mother; equivalent to Debor-ah, which means a Debir or "oracle"; and while the Latin Mer-Cury seems from the Egyptian Mer-Cherat or "sea-child", it may be from the Hebrew Amar-Cheroze or "word-herald", though house of "the Merach-ak" (2 Sam. 15: 17) at Jerusalem, which seems "the Mercury", does not bear this out; but "thy brother came with Mir-Am-ah" (trans. "subtilty") or "soft-speech" (Gen. 27: 35), as if Min-ervah was invisibly behind this Ulysses. That she was buried at Kad-Esh seems to connect her cult with that of the morning-star or "east-light"; and the Kadesh-oth or "holy-women" perhaps took name from her shrine, as also perhaps the Kadesh-im or "sodom-ites"; though Kadesh-Kadesh-im-Beth was the "holy-of-holies." And that her shrine at Kadesh is called (Gen. 14: 7) Ain Mi-Shaph-at probably connects her with the virgin shrines of Mi-Zep-eh; and Meri-Ab-ah in Arabia, capital of Sab-ae, may indicate the extent in that direction of this vestal or Sib-yl cult, which was quite famous at Mount Sipil-us near Smyrna. It seems probable that the "sodom-ites" (*Kadesh-im*), originally "holy-ones", who reversed the meaning of this word, were really priests who were sup-

posed to abuse (1 Sam. 2. 22) the Zaba-oth or "serving-women"; that is, the sterile or "forsaken" (*A-Zab*) women who came to pray for children, and who (2 K. 23: 7) sewed or "wove" (*Arag-oth*) in the Arac-an-um while waiting (Herod. 1: 131, 199). These charges attest the aversion of the Jehoaists and the strength of this great cult even more than the abasement of Miri-Am by making her leprous for a week (Num. 12: 1-15), but "the people journeyed not till she was brought in again".

The three appearances of Tamar are as a sterile widow who deceived JeHudah, as a daughter of Ab-Shalom, and the ravished virgin daughter of David. As the two latter she reminds one of the chaste Ar-Tem-is of the Greeks. The Cheton-eth Passim torn from her by Amen-On is the same as Joseph's coat of colors, and it reminds one of the variegated robe of Isi-s, and of the many starred garment worn by Lach-Isis, that one of the Fates who wove the fortunes of men. The widow Tam-ar (Gen. 38:) is perhaps from the Chaldean Tiam-at, the sea or abyss or chaos, or the Egyptian "the mother" or Ta-Mu or Mu-t, and it will be noted that no names of Tam-ar's parents are given; and yet this leaves the second syllable of her name undisposed of, unless we force Ar into Aur or Aor, the Nile, which we have refused in all such cases to do, and yet her first husband was Aer (trans. "Er"). Timen-Ath-ah (not "Timnah") is, however, thrice mentioned, and we repeat the opinion that this word expresses the Tam-Un or Dam-Un which means the "red" or "perfected" (Heb. *Tam*) flood of the Nile, when its "twin" (*Tam*) rivers are full. Barren, at the first, she crowns and veils and disguises, and "sat" (Te-Sheb) at the Pe-Thach of the "fountains" (*Aenai-im*) which on the way (*Dorech*) or manner of Timan-Ath-ah. Her cHaimi or "father-in-law" is to come; the mighty Ie-Hud-ah, who here seems the great cHat or "white" Nile for which the blue-Nile must wait. He comes and is tempted; and gives her a "pledge" (*Aer-Eb-On*), perhaps

the Greek Ereb-us, as the fertilizing season "Night". She subtly makes a *Boz* (trans. "shame") of him, as Ruth plays her trick on Boaz; and thus Jehudah or Judah is identified with the ugly giant Bes, as one might suppose from the name Je-Bus, who seems the *Bez-oh Nephesh* (trans. "man despiseth") to whom Jehoah talks (Isaiah 49: 9). The Tomyr-is who killed the fabulous Cyrus, and placed his head in a bloody sack, apparently the Sun-set, possibly shows that this divine name was widely spread. That it meant "palm-tree", or was applied to that plant, is also of interest, as the date-palm is one of the symbolic trees of the Hebrews and Egyptians, and the "palm-branch" (Egyp. *Bai*), which denoted a year in Egyptian hieroglyphics, and which was strewn at their funeral processions, is called *Baia* (trans. "branches") of Phœnikon when spread before Jesus (John 12: 13); so that Tamar must have signified fecundity, as the birth of her famous twins showed, since through her son Perez is made to descend David and Jesus; but then they were also made to descend from Rachab and Ruth. It is curious, however, that both Zanah and Kadesh-ah are used as "harlot" in reference to Tamar, though perhaps the latter was applied only to women who attended at or in the temples, the Jewish Zaba-oth (Ex. 38: 8).

The stories of Naomi and Ruth, however, are so clear as to deserve particular notice. The author seems resolved to identify them, not only with Beth Lechem or Ephrat-ah, but with other stories of the great mother. Ru in Egyptian hieroglyphics is represented by a turned vase from which water is pouring, and thus connects with Ap-Haru, the "Nile drawn-out"; while Naomi is the Num or upright vase which might be an "urn" or *Aron* (trans. "ark"), and she is perhaps the feminine of that admirable concept of deity in upper Egypt called Kh-Num or K-Neph, of whom the Greeks made Ga-Nym-ede the "cup-bearer" (Heb. *Ma-Shek-ah*), though this was a close identification of him with

the Nile as the waterer; but in Egypt he was the soul of the universe, the Urgos or Creator, organizer, irrigator, &c., who was at Rome both Jupiter Pluvius and Num-a Pom-Phile-us, as both names may be derived from his great shrine of Philae at the first cataract; yet Num in Hebrew is rendered "slumber", but Eeli-Melech is perhaps the "blessed" (Egypt. *Aalu*)-artificer or workman, who was probably "in bliss" (*Ba-Aal?*); while Na-Omi, literally "pray-mother", also seems feminine of No-Amon or Thebes, where she was called Mu-t, and the third person of the Amon triad there was A-Nouke (Greek *Nike*, "victory") or Ank-t, who bore a lance as did Athena or Pall-as. In Phœnician story Astra-Noema was wife of El-Melech, and also Noema was wife of Ulom (Elohim), and the Greeks called her Hera, while under the Greek form Eury-Nome she is wife of the serpent-god they called Oph-ion; and Ru-ach was "breath" or "wind" (as in Hebrew) and a deity. In Greece was the town Nem-ea, and Heracles slew the Neme-au lion as doubtless a form of evil or darkness; and the classic Rhea, mother of Jove, may connect with Ru-th. A-Rea (Dan. 2: 35, 39, &c.) is Chaldaic for "Earth", but *A-rea* (trans. "appeared") seems of kin to *Ra-ah* ("to see", "shepherd", "evil"), and Ra was the Egyptian sun-god. Boaz seems the same as Bes, an Egyptian and Semite deity, and the Je-Bus for whom Jerusalem was perhaps called; and he seems the Egyptian Bus-Iri, burnt by Heracles, and the Hebrew Bozerah or Edom; the same perhaps as Job "in Auz" (*B' Auz*) or the Egyptian Thebaid or oasis, and "in Shechan Ra" (trans. "with sore boils"); and Boaz becomes Tob or "merry", and lies down, but Ruth comes in *Lat* ("myrrh"), having *Shech-ath* (trans. "anoint"; usually "corrupted") herself, and she gets under his Caneph or "skirt" but a name of the god Ch-Num, as of the "skirt" of Sha-Aul; for he is her Ma-Noach or rest (3: 1), and the diluvian hero, as also her near Goel or "kinsman" or "redeemer" or "avenger"; and Boaz discovers her at

"midnight", or rather "in cHazi the Lilah" ("visions of the Night"); and before dawn sends her away, telling she is a woman cHail or "bold", not "virtuous." He filled her Mit-Pech-eth or "mantle" with barley, &c., though this seems to indicate Pachat the "lioness"-goddess of Egypt, as her "anoint" or Shech-ath also does; the *Mit* the *Pach-ath* (trans. "turns-every-way") or lioness which guarded the way of life (Gen. 3: 24), and to whom (trans. "pit") the body of Ab-Shalom was given, for we must remember the superhuman is being dealt with in these stories. Boaz proceeds to "buy" (*Kanah*) Ruth from her other Goel or "near-kinsman", and gives his *Na-Aal* (trans. "shoe") for her, &c. After this Aobed is born, and Naomi "laid" (*Shith-ah*; comp. Moshel "drawn-out" or *Mo-Shith-ah*) him in cHeiq-ah and became Oman-ath to him; and Aobed was a favorite name for Osiri as "lord of Abyd-os" or Abuttu (Egyp. *Abut*, the "East"), and practically the same as Amen at Thebes; but at least we have here the child of the ancient "wandering-mother" of Beth-*Lech-em* or Ephera-th-ah.

The name of the goddess-mother at this shrine was not only Naomi, but Ra-cHel, or Ruth as *Chall-ath* (trans. "daughter-in-law"), which Ra-cHel wept for children, as Niobe and Naomi (Mar-aa), dying as a wanderer from Syria or Moab in the labors of parturition; and Ephera-th-ah (Gen. 35: 19-20) is probably the Euphrates-goddess, as Mo-Abi-Iah may be "water-goddess", not "Moabitess"; and Ra-cHel seems (1 Sam. 10: 2) called Zel-Az-ach (not "Zelzah"), perhaps the "shadowing-Az" or Asi (Isis), with two Ae-Nosh-im or cherubs at her Kabur-ath ("the Chebar-ath of ground" of Gen. 35: 16; trans. "some way"!) who seem the Nebo and Hadran of the goddess at Ma-Bug or Bam-Byke, near which town in Mesopotamia stands Edessa, now Orphe-ah or Orpah (Ruth 1: 14), the ancient Roha, whose little river Roha was the Greek Skirt-os (Sakir-et?), the Syrian Daisir, from which Roha we may

have Roha-El. Beth Lech-Em (not "Lehem") seems to be from Lech or Halech, "to go", "walk", "depart", hence "wandering" like Cer-es, Eleu-Isis, Io, Latona, Leto, &c., and so Ha-Gar or "the stranger" at Lach-ai Ro-i; and we suspect the classic Leuco-Thea, wife of A-Thamas in one myth, and in another the daughter of Ora-Cham and Euri-Nome, and who was buried alive by her father for intriguing with Apollo, who metamorphosed her into the "frankincense" tree, which drug was called A-Zachar-ah or Az-Achar-ah, the former word meaning "memory" or "remembrance", and the latter "tree of sorrow", though Acharru was "Syria" or land of the "west" to the Chaldeans; while Leuco-Thea would in Greek be "white-goddess." More important to this exposition, however, is the name Myr-tia or "myrtle" (Heb. *Hadas*; hence Hadass-ah or E-Sehtar, Esth. 2: 7) given to Aphrodite, and the classic tale of Myrrha the mother of Adonis by her father Cinyr-as, for Myrrha "wandered" to Arabia, as did Leuco-Thea, and became the "myrrh" (Heb. *Lot* or *Mor*), whence Naomi as Mar-aa and Ruth "in *Lat*" (trans. "softly") to Boaz, as well as the Meror or "bitter-herb" at Pa-Sach, and the play on Lot and Aa-Morrhah (not "Go-Morrhah"), for when Naomi the *cHam-oth-ah* (trans. "mother-in-law"), possibly "Egyptian", comes to Beth Lech-Em she asks them to call her Mar-aa, as if from *Mar* ("myrrh"), since she comes at barley-harvest, this Ceres, and says "the Mar of Shadd-ai much to me", or the incense of the "field" (*Sid-ai*) much to me, though the hieroglyph Mer means "waters", the "sea." That this shrine of Myrrha or Mar-aa, mother of Adonai, was continued as such for some time after the birth of Jesus seems very probable, but as the Emperor Hadrian planted a grove at Beth Lechem a century after the Crucifixion the question would be whether the legend had been materially changed by the asserted birth of Jesus there, and yet it was reported that Hadrian wished to enroll Jesus among the gods, which we doubt, as

his wish would have been law; and his erection of a statue of Jupiter at the sepulchre of Jesus, and a statue of Aphrodite on the hill Golgotha, seem derisive; and yet he repopulated Jerusalem. It is not impossible to connect Beth Lech-Em with Alcmena (say Lech-Am-ena), mother of Heracles, for Naomi becomes "nurse" or Oman-ath, and the earlier phase of the cult there may have been of a ruder concept, for Heracles in his cradle or manger is famous, and the Ga-Ruth or "manger" (strictly Aur-oth) of cHim-ev-Ham (Jere. 41: 17), which *A-Zel* (trans. "is by"?) Beth Lech-Em, tends to show the place was a shrine of mother and child at an early period; and that this shrine was reputed to have produced the deity David, or Osiri the "established" (*Tat*), was an asserted faith, as also it was (Micah 5: 2) that when the good time came again, in "the Acher-eth days" (4: 1), a *Mo-Shel* (trans. "ruler"), by metathesis Shel-Om [-eh] or "Solomon", would come forth, and his goings-forth "before" (*Ma-Kedem*) continued forever; though Ma-Kedem is "from the east", and Mo-Shel or Shel-Om-eh might suggest wise-men to later times, as does the word Casid-im or "Chaldeans" in the Jeremiah text.

We have said somewhat of Rebekah and Rachel, who seem to be much the same concept. The account of their origin and conduct probably requires one to look first to the northeast; though the Assyrians and Egyptians were much nearer in respect to customs and cults that one may suspect. What is called the Syrian goddess had many names. Edessa, in Mesopotamia, the ancient Roha, Greek Cali-Rhoe, now Orpheah, was and still is a town famous for a great natural fountain; and like Hauran the town was on the Roha or Skirt-us, said to mean "vaulter", from its sudden rises, and from this stream and town we may have Roha-Chel as the patron-saint or -goddess there, and with the syllables reversed we would have Cheli-Rhoe, as the Greeks called the town; but we doubt if the modern name,

Orpah or O-Raphe-ah goes back to the cult of Orpheus, or rather of this feminine Euri-Dike, which would be good Hebrew for the "little Aor" or Nile as to the river, though Rapha was the Egyptian name of the Nile's wife; and hence the Orpah of the Ruth (1: 14) must be mere coincidence. Re-Bekah probably was a name of the great goddess at Bam-Byke or Ma-Bug just west of the Euphrates, in whose temple was the fissure into which the Deluge retired, and pilgrims brought libations of water, even from the seas, to pour into it, as Deukalion directed (De Dea Syr. 12-13), and of course in "pitchers" (*cHad-im*) like that of Re-Byke at the well, doubtless brought to the "One" (*A-cHad*), and possibly Isaiah's (66: 17) A-cHar A-cHad or "behind One" may be "Syrian One", as Acharru was Chaldaic for "Syria" or "westward"; but while that may not be Ma-Byke or Re-Bekah it may well be Adonai or Thamm-Uz, or Aram Amon (Rimmon); yet the "trough" (*Shek-oth*), which the men stood by and saw the lusty goddess fill for men and camels, was probably the celebrated fissure, or from it.

There seems, in these feminine divinities, three classes or types, the virgin, the sterile, the fecund, and the second type usually manage by divine help to get into the last. It is said that the battle between the chaste or virgin Ar-Tem-is of Greek ideality and the maternal or prolific Ar-Tem-is of Shemitic fancy was fought out in the course of time at Ephesus, a town said to have been founded by Amazons, and this perhaps because the great goddess there was under Shemitic influence a personification of fecundity, the breast of her statue being covered with nipples, wherefore Amazonah or "mother-harlot" is good Phœnician or Hebrew; but it seems the word Eph-Esus is connected with Asi or Isis. The sterile wives have a divine child only when visited by a divine personage, save Ra-cHel, unless Reuben's Doda-im made him temporarily so, yet she is of such advanced class that like Aphrodite she might condescend to

favor a mortal such as Anchises. And the three Ae-Noshim who caused Sarah to bear, after she was incapable, seem only "men" till we reach verse 13; but in that instance an effort is made (Gen. 12: 15-20) to connect Sarah's offspring with Pharaoh, while the text of the visitation (Gen. 18: 10) in the Vulgate has "Sarah laughed behind the door of the tent", which "laughed" or "sporting" (26: 8) seems supported by the Septuagint rendition of verse 12, "and laughed Sarah in Kereb-ah, saying, not yet has it happened to me till now", which show alterations of the original genre scene that conform to the denial Sarah makes to Jehoah when taxed with "laughing"; nor is Abraham ever said to "know" Sarah, who boasts (21: 6-7) "Sport made to me God", and saying, "who could be to Abram the guiltless" (comp. Ex. 20: 7) or "blameless" (Judges 15: 3), or "leave-unpunished" him, and adding "children" or "child" (Septuagint) of a Sar-ah (fem. of *Sar-is*, "eunuch") "that borne me to him in his old age a son"; for it seems that Abraham had always treated her as a sister (20: 13), saying "when Hitha me God" (comp. Hathach the eunuch, Esth. 4: 5) I "said to her this thy cHasid (or holy-one) which make a pillar him to at every place"; that is, she was a priestess to him, for Ammud means, not "with", but "a pillar", which perhaps "stood" (*Ammud*) before his oracle-tent; but Abraham was aware of her deceit, and hence called the child Izachak as a satire on the "laugh" or "sport" of his fierce spouse, and possibly he circumcised Izachak his son, "son of Shem-on-eth" (21: 4) or "barren one", and outside the sacred seven, as an evidence of this knowledge, for at a later time (22: 2) he was willing to sacrifice this *Je-cHid* (trans. "only son") or "mystery" (Num. 12: 8; Judges 14: 14; Dan. 8: 23), with whose immaculate conception he seems not so well pleased, and which perhaps rendered him a subject of "sport" or "laughter", as Delilah's trick rendered Shimshon a Zekak or "make-sport" to the Pele-Sheth-im.

That the decline of the femininity or softer-phase of the Divine should have occurred in Canaan and in Arabia is a fact not sufficiently observed or explained. That it was prevalent after the flight from the Chaldeans into Egypt we are told in the Jeremiah (44: 15, &c.), though it seems to us that *Malach-eth* the *Shema-im* (trans. "queen of Heaven") is rather "Kingdom of the Heavens", but the *Azub-ah* (trans. "worship") of verse 19 seems the name of the Zabbe-ah or Sabbe, the Sib-yl mentioned as in Judea by Pausanias (10: 12), perhaps called Ai-Zeb-el or "Jezebel", who may have divined by means of the stars of Shema-im or "Heaven", and it is notable that the A-Zabb-aa or "finger" of Elohim (Ex. 31: 18), in the ten words, separates the six days of Malach-eth from the one day of Shabbe-ath. It may be that at Jerusalem the goddess worship was represented by "the abomination" or Shik-Az, which may have been the veiled Asi or Isis, as in Assyrian Such-at is a "veil", whence Succ-oth or "tented"; but the peculiar form of the worship, as well as the effort of Epiphanes to establish it, may have engendered prejudice against all feminine concepts, though they were continued in all the country about Jerusalem and in all neighboring nations till the gradual admission that Mary of Beth Lechem was the Virgin-Mother of God, a doctrine adopted by the Christian Church in A. D. 391, at Chalcedon; and this growth of her cultus was largely due to the fact that at Nice, sixty-six years before, Jesus had been formally decreed the same as the august and distant Creator-God, and a softer or more human sympathizer and intercessor was needed. Doubtless if they had not been so persecuted the Jews would gradually have returned to this gentler ideal, and have found in their E-Sehtar, whom we consider in the notice of that book, somewhat more than the wife of a Persian king; though perhaps their less plastic imagination would have yielded a heroine rather than a nurse like Naomi-Mar-aa of Beth Lech-Em Epherath-ah.

There was perhaps attached to the concept of the majestic Sha-Aul a subordinate of more human and mediatorial function; what the Assyrians depict as a Shakk-al or attendant of their gods, being a smaller figure beside them, from which the Jewish name Me-Siach or Me-Shek-ah or "cup-bearer" (*Ma-Shek-ah*) came; Sak being Akkadian for "leader", "captain"; and corresponding in sense with the flying "vulture" (*Urau*) or "victory" (*Urau*; Heb. *Ruach*) which is depicted over the Egyptian's gods or their kings going to battle. That of Sha-Aul was personified in his son Jona-Than, which means "wine-giver" (*Iain-Nathan*), and same as the classic Ian-or Ganymede, in one sense, and of Hermes in another. Jonathan is the most perfect of all these Hebrew characters. Sha-Aul seems to intimate that David was father of Jonathan (1 Sam. 20: 30), or at least that his mother was intimate with David. Apart from his devotion to both his father and David, little is to be said of Jonathan save his part in the famous 14th chapter of the 1 Samuel, on which the New Testament writers drew so liberally for their accounts of the Resurrection and even of the Epiphany. In that narrative Sha-Aul is found sitting in the Kez-ah ("summer") which is in the Gibe-Ath, under the Rimmon in Mi-Geron; a picture of the Hades-king in his "den" or Gobbe drawn from the Nile in its caves or rocky bed at the first cataract. The Pele-Sheth or "flood" is of course in "garrison" or Ma-Zab. Secretly, attended by his Nesho Chel-ai, which seems the "eagle" or vulture-symbol, equivalent to the Zel-ach or "came-mightily" Ruach, which calls him *Nat-ah* (trans. "turn") or *Neter* (Egyp. "God" in verse 7), and assures him of victory, the two "discover" (*Gal-ah*; also "fountain", "skull") themselves, and the Pele-Sheth-im say the Abera-im are coming out of their cHur-im, which means "white" or "white-linen" as well as "caves" (Egyp. cHar or "face;" cHar-Un, "face-show"). The Pele-Sheth-im invite them to come up to them, and lodge, and "expel"

(*Nodi-Iaah**) for them a *Dabar* (trans. "thing"; compare "thing", Luke 2: 15; comp. Mat. 28: 6). The two went up and "the watchers did quake and became as dead men" (Mat. 28: 4); for no doubt Jonathan's "appearance was as lightning and his raiment cHur as snow", as "trembling" or cHarad-ah is the Egyptian cHar-cHat ("god-white") or cHar pa-Cher-at ("child-god"), forms† of cHor-us or "Hor-us" who defeated Sheth and avenged Osiri. And this cHarad-ah was in Ma-cHean-ah (trans. "camp") and field and in all the people, and in the Ma-Zab; and the Ma-Shech-ith (not "spoilers", as it is not even plural form, but the Ma-Shech Jonathan) he cHarad; "and Game-the-Amen-ah" or Gam-Hamm-ah, which might be "they also" were it not for the conjunction, hence "and also the foundations", though "handmaid" (*Am-ah*) fits the weeping Magdalene, as also the "true" or saints who (Mat. 27: 52-53) arose from their tombs, for *th-Eragaz* (trans. "quaked") is the word that follows, and it means "coffer", "coffin" (1 Sam. 6: 8). Howbeit, there was *cHered-ath Elohim* (trans. "exceeding-great trembling"), or "Son of God", as the centurion said (Mat. 27: 54), and as cHar pa-Cher-at or "God-the-Child" (Gr. Har-po-Krates) has a theophany. The watchmen of Sha-Aul saw the Amon or "faithful" *Na-Mog*, and go-away "silently" (*Helam*), just as the Mag-i, warned in a "dream" (*cHelam*) not to return to Herod, went another way (Mat. 2: 12).

This story no doubt originally closed at this point, but was too remarkable a picture of a theo-phany to escape elaboration. That it was Egyptian there need be little question, as even the name Jon-Athan may be the "visible-disk" (*Aoun-Aten*) of the Sun, for (Isis and Osiris, 11) Plutarch says "They do indeed characterise the rising Sun

*Certainly not "show". Nod and Nadab mean to "thrust-out" or "shake-up" or "move" or "cause to flee", as Kain in Nod. Gesenius does not give the word *Nodi-Iaah*.

†One must know that the letter "T" represents the missing "D" in Egyptian. Chaldaic "warrior" or Kurad.

as if it sprang every-day out of the lotus-plant", the Pa-Shen; the "rocky-crag" (*Shen*) of Jonathan's advance; and the lotus was the flower of cHar pa-Cherat. But the elaboration converts it into the Har Ephera-im (v. 22) story of the famous pursuit or Dabak recorded of Abraham and Jehoshua and Gid-Aon and Je-Pethach. Sha-Aul and his band hear the fighting, which increases after the other account says they had gone away (v. 19); and Sha-Aul is joined by the "Hebrews", who had been "to the Pele-Sheth-im as before"; a statement which would present an ethnical question if we were dealing with history. And "all the land" came into the I-Aar (trans. "forest"), and there was Deb-ash on the face of the field, which Debash flowed, which recalls the old legend that the Jeor or Nile once flowed with honey for eleven days; but Sha-Aul had "cursed" (*Areur*) the man who should eat, &c., and the people feared the Shebu-Aah, as Shab-u (Egyp. "fox") was the Typhonian or Shethic emblem, represented by Sha-Aul (*Shual*, "fox"). But Jonathan did not hear in the Shebi-Aa of his father, or the "oath" to the infernal deity, also understood in the word *Areur*, a milder or older concept of Sheth or Nub-ti, called cHar-Ur (Gr. "Haroor"); hence put forth his rod and Ie-Te-Bol Aoth-ah, which seems the "flood-sign" which Jonathan as the rising Nile represents, and this "in *Ja-Aer-eth* the *Deb-ash*" (trans. "honeycomb"), and then put his hand to his mouth as cHar pa-Cherat "the child-god" does, whereupon "could Ro-En-ah his eyes", an allusion to a physical fact, as appears from the "see how my eyes have been Aor-i" (v. 29), or "my fountains have become my J-Aor" or Nile; and surely both words are not "enlightened"; but the "honeycomb" of the Luke (24: 42) is not in the oldest manuscripts, and has been rejected in later versions. Jonathan is mutinous, saying his father had Aa-Char the Earth, and A-Char is a name the noble A-cHeab (1 K. 18: 18) gives the hairy Elijah, as "Egypt" (Arabic Kib-ti) speaking to

the fierce Nile or Sun, though Akar is a name of Amenti or Kar Neter, thus personified.

The hungry pursuers at last follow Jonathan's example, and slay and eat the captured cattle; whereupon Sha-Aul declares they have "dealt-treacherously" (*Begad-eth*) with him, and asked that a stone be Gol to him, which is not clear unless he meant he was to go back into his den as the underground god, though perhaps he wished to sacrifice if this second account does not end with the rolled stone; and that this is true appears from the varied phrase Achel Aal ha-Dam in verse 33 and Achel El ha-Dam in verse 34*, for here we have the Accl-Dama of the blood-betrayer Iscariot or the blood-betrayed Sekeri-Osiri; the Kol Dam of Kain and the murderous Elijah (Gen. 4: 10; 1 K. 19: 12), and the Gael ha-Dam (2 Sam. 14: 12) of the fratricidal case of Amenon; which oath-bound avengers were perhaps the Benai-Israel as we hear nought of Benai-"Hebrews" (comp. Ialad-ai Abera-im of Ex. 2: 6 with Ex. 1: 7), and the illustrations are found (Ex. 2: 11-12) where Mosheh Ia-ich ("thy Jah"?) the Egyptian and "hid him in the sand" (*Tam-Un-eh cHol*) or cHol Tamun-eh, which is Kol Dama or Accl-Dama, and so Jakob must have his knee touched before he can enter Canaan or be called Israel; therefore cHel-ed as "mole" seems the secret "world" (Ps. 49: 1; also v. 7) or order, connecting perhaps with the great deity of Gaza or Azza called Ba-Aal cHel-Dim or cHel-Adam, the same as Esav *cHulli Ae-Dem-oni* (trans. "all-over red"), of which concept the sibyl cHul-Ad-ai (2 K. 22: 14), who gave the Torah or law, was feminine; wherefore Jonathan was the beneficent Nile or "wine-giver" or Me-Sek-ah who is not so bound to She-Oel the Hades-god that he cannot rise again and show human habits and sympathies, or his double (the two Shen, 14: 4)

* One uses the long vowel Ain, the other the vague vowel Aleph, but neither means "with", and we have here evidence not only of two authors but that Aal and El are synonyms, the former (Heb. "above") being the Egyptian Aal-u or "Paradise."

nature; Eli-Shaa's Pa-Shena-im or "double-portion"; for even at an early day, among civilized peoples, like Egyptians and Chaldeans and Phoenicians, there must have been altruistic concepts, and revolts from nationalism as well as priest-craft, as the sect of Pythagoras shows, and these were coupled with hopes of a higher or "second" (Shen-ah) life; "wine" (*Jain*) perhaps typifying with many this spirit; and so we can be sure that Achel Aal (or El) the Dam or -Adam represents some such concept, as the sacrament of bread and wine does among Christians at this day.

The third installment of the story begins with Sha-Aul's offering and his altar. He wishes to again attack, but the oracle was silent. Trial was then had, perhaps by Aor-im and Thummim, as to where the sin lay; Sha-Aul saying Hab-ah Thom-im (v. 41), for Hab is perhaps "Thoth" or Ta-hut, the "ibis" (Egypt. *Hab*)-head angel who recorded the "truth" (Egyp. Ta-Ma) at the trial of the soul in Amenti; whence Apollo as *Pa-Hab* ("the Ibis") or Pheobus. Jonathan is convicted, and Sha-Aul is about to execute him, for he seems now the Nile-child; but the people ransomed him, saying he had wrought the great Ie-Shu-Aah, and cried cHalil-ah (not "God-forbid"), perhaps a contraction of Achel-Aal or cHel-El (Egypt. cHaut or "general", as they had no "L") or "warrior-god", for whom the cHalel or Halal-u-Iah was sung, and cHalal or "slain" is applied to him in the song (2 Sam. 1: 25), though rendered "beautiful", &c. In the book of the Ia-Shar was a poem called Kash-oth, not "bows", but glorifying these sons of Kish or rivers from Cush, which "went-in" (*Boa*) at Gil-Boa.

Shelomeh, called "Solomon", is perhaps She-Oel-"image" (*Omeh*); and seems a mere Oriental type of Plutus or Pluto, the Hades-king. Sha-Aul is the concept of the Bedouin or Arab; Shelomeh that of a more opulent people, whose dream is of power and lust and craft. We have suspected that the Assyrian Shal-Aman-Ezer II. (reigned B. C.

858-824) or Shal-Aman-Ezer III. (reigned 727-722), both of whom are said to have over-run Canaan, gave name and lent splendor to the concepts of both Sha-Aul and Shel-omeh, or at least the latter, whose local story was perhaps first that of Je-Did-Iah (2 Sam. 12: 25) or David-Jah, "in the *Aa-Bur*" (trans. "sake") of Jehoah, that is, the Bari or sacred "boat" (Egyp. *Oua*); but it must seem that the concept given us of Shel-omeh was written after the Ezraic times (1 K. 8: 46) and by some one familiar with the pomp and profusion of courts. The alleged extent of Shelomeh's dominions (1 K. 4: 21), from the Euphrates to Egypt, and even "over" (*Aber*) the Euphrates (v. 24), might well point to Shalom-Nezer as the type as well as the original name; Shelom meaning "peace." The Euphratic connection is not augmented by the statement that Shelomeh came to be crowned riding a Pirad-ah, for Pur-at is too clearly the Hebraic word, though the Chaldean Ur-Urad is the Hebrew Ararat. His mother was the faithless wife of the murdered Aor-Iah, which Aor is rendered "light", "awake", and "Nile"; while Bath-Sheba would be "daughter of Sheb" or Seb, the name of the father of Isi-s and Neph-ti or Neb-ti. The wealth of Shelomeh was prodigious, since he had forty thousand stalls for his horses, made silver and gold as common as stones in the street, and had eighty thousand men to hew timber at Lebanon. The demi-urge of Tyre, cHiram or cHuram, was his cHer-ash or "carpenter." Shelomeh built Beth-cHoron (or -A-cHeron), Ba-Aal-ath, &c., towns whose names ill-accord with what we understand as the Jehoah cult. The older account (1 K.), indeed, perhaps to destroy the worship of him, as well as to enforce Ezraic exclusiveness, says he worshipped A-Shetor-eth, that is E-Sheter or "Esther", and also Milach-Om Shik-Uz, and on Mount Olives he built temples to Chemosh Shik-Uz and Moloch Shik-Uz, and it would seem (1 K. 11: 3, 8) that he built to the god of each of his seven hundred wives; for he had all these and three hundred concubines

besides; but this evidence of his infidelity to Jehoah is omitted by the Chronicler; where the dream of God's gift of a wise and "understand" (*Neb-On* and *Shem-ea*, 1 K. 3: 9, 12) is changed into an actual visit of God to him (2 Chr. 1: 7), who gives him wisdom and *Me-Dea* (trans. "knowledge"). The later times accredited him with many wise sayings, some in the form of homilies, and because of his libidinous propensity he has credit for writing the charming and amorous Canticles; while the 2 Chronicles (8: 2, 3) makes him also a conqueror, and has it that the king of Tyre gives him cities, thus reversing the older narrative (1 K. 9: 11-12), which also raises up enemies to him, and lays at his door the secession of the northern tribes. Wise and wealthy as he was, however, he left no inscriptions or other stone witnesses of his name, as did the neighboring monarchs of the Nile and the Euphrates. On the whole, perhaps, it would be safe to take him as the eponymous of Salem or Jeru-Salem, which was called Hiero-Solym-a by the Greeks at least as early as the time of Herodotus, say B. C. 350.

Micha-El and Gabri-El first appear as names or personifications in the Daniel, though El-Gibbor (trans. "mighty-God") is a reverse form of the latter name (Isaiah 9: 6); while the long narrative (Judges 18:—19:) given to explain the origin of the great shrine of Dan (or A-Don-ai, "Lord") connects it with Micah and his Levite Jonathan, grandson of Mosheh (18: 30), who made a *Pes-El* (trans. "graven-image"), and a *Ma-Sach-ah* (trans. "molten-image"), and the former was set up; but another account lays the foundation of this famous shrine to Jereboam (1 K. 12: 28-30), who seems to have been the name of Deity at Shechem; but Micah means "slaughter" or "smiter", or "smitten", which latter would well fit the classic legend of A-Don-is, son of Myrrha; but the Daniel (12: 1; also 10: 13, 21) uses Micha-El as descriptive of Macca-Bai-os, and the connection with the Dan-god, or Dani-El, is not clear; but

Micha-El, whether "smiter" or "smitten", may suit well as a warrior-god. In this connection it may be noted that Shimshon was a Dan-i, and his *Ma-cHel-Ep-oth* (trans. "locks") were the source of his great strength, though *cHeli* (trans. "armor", "sick", "bound") seems the root-word in this case, as in that of the barren Mi-Chal the daughter of Sha-Aul. And Gabri-El (Dan. 8: 16; 9: 21) is not perhaps so close to Gibbor or Aaber (trans. "mighty", "strong") as to Kibor (whence Cabir-i) or the "sepulchre" (*Ka-Bor*)-god; and when Daniel (Dan. 5: 11) is called Gebar this Chaldaic form should be rendered by a more divine name than "man", since he is described as "in whom is the spirit of the holy gods"; and yet we suspect *A-cHabor* (trans. "mouse") of the Isaiah (66: 17; comp. 1 Sam. 6: 4, 11), the Greek *Mygale* or "shrew-mouse" which was the form Buto (Egyp. Uat) the nurse of cHorus took when she fled from Sheth, though the bronze figures of this sacred beast now found are labeled with the name of cHorus or "Horus", and it is found embalmed at Thebes; Plutarch saying the Egyptians deemed it an emblem of darkness, in which case it could not seem the Chebar (Ex. 24: 10) or "glory", as indeed the reference of the Isaiah seems to be to the Cabiri or Kabiri mysteries, and in Phœnician myth Zadek was father of the Kabir-i, while A-Shethar-ta ("Astarte" or "Esther")-Kabir-ath was wife and mother in a triad of herself, Baal-Thamar and Ha-Dad or ha-David, as in classic stories Cabira is wife of Hephæstos or Mul-Ciber, and a form of Cer-es; and we see (Isaiah 9: 6; 10: 21) the name Gibbor probably applied to a concept of Deity; but except locally Mul-Ciber or Vulcan, or even Apollo, was no more a deity among the Greeks and Romans than was the concept of Gabri-El or Micha-El, or our St. George or St. James of Compostellar or St. Peter, for really Peter or cHeph-as ("hidden", not "rock") as janitor of Heaven seems rather like cHephæstos or A-Nub-is. The usual belief that the Jews derived their angelology from the Persians

is worth little, since the concept pervades in some form all religions, though the peculiarity of wings, common to the deities of the Euphrates and to the feminine deities of Egypt, appears in the incipient stage on the shoulders of Eros and Psyche, and on the ankles of Hermes. The Latin Angel-us does not to us seem the Greek Aggel-os or "messenger", but may be from the Egyptian words Ankh ("life", "living"), and Aal-u or "Paradise", whence Hebrew El and *Aal* (trans. "above"); and Ankh-t or "Ankh" was the feminine triad-daughter at Elephantine and in Nubia as at Sehayle, Ch-Num and Sati being her parents, and she bears a spear, and has the "battle-mace" (*cHut* or *cHud*) in her hieroglyph name, whence perhaps Je-cHud-ah or "Judah." The Egyptians represented the "soul" (*Ba*)



A-Nub-is in charge of the body; and the mouth is shadowed by the "Soul" (Egyp. *Ba*) which holds the life-sign and the sail in its hands.

under the form of a hawk with human head; wherefore the classic "Harpy", which may be Egyptian *cHar-Pe* or "heaven-god" or "heaven-face", though the Hebrew *Har*

Ephra-im (trans. "hill-country-of-Ephraim") stories, which may be from this, seems rather ha-Rapha-im or "the healed" or "the giants." The word Malach (trans. "angel", "king", "messenger") was perhaps originally associated with the sea or river, and is rendered "mariners" (Jonah 1: 5), and in the Chaldean account of the Deluge the Malach-im are "sailors" on the El-Ippi or divine ark. Malak, special deity of Surripak or Separa, whence the boat sailed, was a name of Merod-ach, called Shilig-Muluk (perhaps Heb. *Shelach*, "sent"), and at Tyre, so closely connected with Chaldea, the patron-god or saint was Malach-Arath or Malak-Kar, who must have been a sea deity. The difficulty of tracing the word in the Egyptian arises from the fact that they had no letter "L", but Nun and Mer both meant "water", "sea." Perhaps the sails of ships suggested wings.

CHAPTER IX.

THE EVIL ONE AND SIN.

IT requires mere candor to concede that the superhuman power ascribed by the mass of Christians to the Devil creates of this concept not only a personality, that of Evil, in an active sense, but a power which renders him a positive Deity, invisible and omni-present. This concept is less distinct in the Jewish writings because Jehoah gave good and inflicted evil, and really that is also what the Christians and Mohammedans say God or Allah does ; certainly at judgment-day. Our usual words, however, for this evil personage are found in the Jewish Scriptures, as the word Satan (often rendered "adversary"), and which perhaps connects with the Sha or Typhonian jackal of the long crop-ears, and so Arabic Shai-tan; but the word Evil (Job 16: 11) is rendered "ungodly", and several times "fool" and "foolish", and the name Evil-Merodach (2 K. 25: 27) was applied by the Jews to the successor of Nebuchadnezzar; but Deb and Debar and *Deb-eh* ("evil-report") have been explained as connected with Greek *Diaballo* ("liar"). The ancients very reasonably sacrificed to the evil deities, for it is only a malevolent god who must be propitiated; and so the Jews (Lev. 17: 7) sent an Az or "goat" to Az-Azel at the same time that they gave one to Jehoah on the day of Chephor-im or Atonements, which, as solemnized at the autumn equinox, seems to have had reference to the "departing" (*Azel*)-Sun, or Sun of winter, as "strength-departing" would be an exact rendering,

though we should say this depends much on the symbolic Chepher or sacred scarabæus of the Egyptians and its meaning, for Egypt at the autumn equinox is "covered" with the waters, the productive element, and we should take the sacred Scarab or Sicar-Ab as a type of gestation whose product or result was so uncertain, so "disguised" (*cHeph-esh*, 1 Sam. 28 : 8), or "covered" (2 Sam. 15 : 30), that the observance of Iom Chep-or as the beginning of a new period was doubtless well typified by the black beetle or Chepher.

We are all quite indelibly impressed that the Israelites had the same name of Deity, and the same religious ritual and concepts for some fifteen centuries, B. C. There was never a more certain error. The religious phases and transitions, always more or less nominal, which are revealed in the Jewish Scriptures are remarkable for their rapid alterations; and yet these are more apparent than real, since many of the illustrations we have are references to local cults of contemporaneous repute in the several towns of Canaan; but a large residuum shows this error. Certainly, with the probable exception of Jerusalem, that down to the Maccabean period (B. C. 165) the religious divergencies in Canaan were not more a unit than might have been found in all or any of the countries around them. That conflict meant little else than the clash of eastern and western religious concepts, if we are to take absolutely the records we have; and the Shemitic is more austere and dogmatic than the more plastic Greek; but the incidents were largely the same.

We have already pointed out that the classic legend of the great twin brothers, the Greek Dioscuri, is clearly visible in all Jewish literature. It is a personation, sometimes vague, but none the less a personation, of dualism. Castor and Pollux on the Eurotas were Romulus and Remus on the Tiber, Sheth and Osiri on the Nile, Kain and Habel on the Jordan, Belle-Rophon and his brother further north, &c. It was sometimes or in some places that one brother

was honored, and sometimes or in some places the other ; but there was scarcely an instance where either was forgotten, though under that particular name it is true we hear no more of Habel, though his name means "mourning" and "vapor" and "meadow", &c. But the names and phases of this dualistic concept are very numerous.

"By many names men call us, in many lands we dwell ;

Well Samothracia knows us, Cyrene knows us well".—MACAULAY.

Nor was it as brothers ever, but often father and son, king and minister, brother and sister, two friends, lovers, &c. In Phœnician story El-Melech sacrifices his only son, then castrates or circumcises himself, and this only son is called Je-Hud in one legend and Shed-Ad in the other, or She-Dad ; and so Abraham offers his *Je-cHud* or "only-son" Iza-chak, and Sha-Aul would Jonathan, and Je-Pethach his Je-cHud-ah or "only-child", Aga-Memnon his Iphigenia, &c. Then there is the official relation, such as El-Melech of Phœnicia and his scribe Taut, Osiri and the scribe Ta-cHut or "Thoth", Pharaoh and Joseph, Zeus and Ganymede or Minerva, &c. Then, as friends, we have Achilles and Patroclus, David and Jonathan, Shelomeh and cHuram, Damon and Pythias, &c. All ideality must rest on phenomena for a basis. The Sun of summer and winter, the Sun and the great rivers Euphrates and Nile which practically come and go with him, the Sun and the Moon or Day-Star which wane when he comes, as Sem-Ele dies at the vision of her lover, the coming and going of vegetation, &c. In the refinements of this duality appear astral bodies such as the Dog-Star, and the bright Day-Star which often appears to open and close the day ; for at twilight it guards or ministers to the Sun, and at dawn seems sent forth as a son or warrior or messenger ; but dies or is crucified in the skies ; facts, however, which apply in some degree to the Moon, though the star seems more as the elder or supplanted brother, for it must have appeared

phenomenal that this planet seemed never, at night or day, to cross the horizon. In some cases we seem unable to distinguish between the star and the ruddy Nile, and Ab-Shalom or Sarpedon (Sar-API-Adon?) would serve for either. That the ruddy "inundation" (Egyp. *Sa*) of the Hapi or Jeor should spend its force and retire was usual and somewhat better understood, but why should the brightest of the stars not pass across the horizon? as, indeed, why should the Sun only come from the south to the zenith at the First Cataract, and not go further? The Greek poets explained either of these by the angry Zeus binding Prometheus, who seems the star, for that he had stolen fire and given it to men, as Adam was cursed for eating *Pari* (trans. "fruit"), a Greek word for "fire" (Heb. *Esh*); which *Esh* suggests the "lentils" (*Ad-Esh-im*), sacred to *cHar* *pach* *Cherat* the deformed child-god, which *Esav* received for his birthright, and the *Dab-Esh* of Jonathan's peril, and the *Lot-Esh* ("forger") *Tubal-Kain*, which seems "hidden-fire", as the *cHeph-Esh* (trans. "disguised") *Sha-Aul* does, while the Greek *Heph-Aestos* may seem the "hidden-star". The Hebrew *Az-Azel*, which represents the solitary or solitude, in a greater degree, leads to such concepts as *Kain*, the dethroned *Belle-Rophon*, the exiled *Saturn*, the nature-god *Pan*; for *Az-Azel* dwells in the *Ma-Debar* or "from-speech"; and we thus reach the hairy gods or the "afore-gods" (*Pani-El*), perhaps reflecting chaotic conditions; wherefore, as somewhat inhuman (Gen. 27: 34), we have *Esav's* "exceeding great and bitter laugh" (*Izak-ah*), not "cry", from which may come the story told by Plutarch ("Cessation of Oracles") of the sailor *Tham-as* in the reign of *Tiberius*, who on the *Adriatic* heard the cry "Great *Pan* is dead!" and which was heard at *Tiberias* about the same time, as *Thomas* cried of *Jesus* "My Lord and my God!" (John 20: 28; 21: 1); for *Esav* had been supplanted by a *Tham* or "perfect" (trans. "plain") man (Gen. 25: 27), though *Aish-Tam* perhaps in time became "the *Tamm-*

Uz" (Ezek. 8 : 14); but it seems that "Isaac" or Izachak was "cHerad with exceeding great cHerad-ah", which suggests, not the diabolic voice of his son, perhaps, but that he and Esav were superseded by a more subtle race or condition or cult, for cHerad is the Egyptian Cherat, or "child-god" cHor-us, who overcomes Sheth or Typhon, or Nub-ti of the crop-ears. This great cry or laugh seems the Kol Dam of Kain and Elijah, and the Achel Dama of Sha-Aul and of Iscariot, of which we have spoken, and which may correspond with the autumn observance at the time of the inundation when the Egyptians cried "Osiri is lost!" rather than to the Spring festival when they cried out "Osiri is found!" for Esav's name or connection with Se-Air (Gen. 32 : 3), not "Seir", seems to indicate Osiri only in the sense of the "flood-Nile" which drowns him, or hides the land which he personifies; and Se-Air (Lev. 4 : 24; 16 : 8) sent to Az-Azel was a "sin-offering" as if in fear of a disastrous inundation; and yet the Persians (Plutarch, "Isis and Osiris", 46), who were of course on the Tigris, had a like custom, when "they beat a certain plant called Omomi in a mortar, and call on Pluto and the Dark; and then mix it with the blood of a sacrificed wolf, and convey it to a place where the Sun never shines, and cast it away". The principle is much the same as that illustrated by casting Jonah into the sea when the Sa-Aar (trans. "tempest") was to be propitiated, and Sa-Aar seems a word borrowed from the "flood-Nile", for it came while Jonah was Jeir-Adam, which certainly sounds like the "red" or "bloody Jeor", though rendered "fast-asleep", while the Bet-An (Jonah 2 : 2) or "belly" of She-Oel reminds one of the Beth-An-y where Lazarus was entombed, if the Aini-ah or "ship" did not suggest as much; and so Jonah was brought up Ma-Shach-ath (trans. "from the pit"), which Shech-ath is the "corruption" (Ps. 16 : 10) to which the Nile-child is exposed, and whom we find personified as the evil Memphis goddess who had perhaps a fane (2 K. 23 : 13) on the Mount of "the

Shech-ithe", and who turns out to be A-Shetor-eth or "Esther" (E-Sether), or I-Shat-ach-Avah (2 Sam. 15: 32), the "was-worshipped" of Mount "Olive" (Heb. *Zeth*; Egypt. *Ta-Shet*), a word much like the Hebrew Shet-Aph for "overflow".

The astral view is that darkness, as the Moon or "evening" (*Ereb*)-star, overcomes the Sun, or that its recession in winter, with the resultant of cold and frost, produced many of these ideals, though it must appear that in Egypt, Arabia, Ethiopia, Chaldea, and even in Canaan, the heat and drouth is such that the Sun must have been deemed a foe rather than a friend, and that such concept would have come from less tropical or more northern peoples. Too rigid an adherence to any physical phenomenon as the sole basis of ancient cults is error, as defining the limits of human fantasy. And yet the Jewish Jom Chippor was celebrated the 10th of the month Tishri (Egypt. Athyr), which was at or about the time of the autumn equinox, when the Sun's season of hiding in the "cloud" or "ship" (*Anan*) begins, and *Chip-Par-eth* (trans. "mercy-seat") was the "lid" of the Aron or "ark", and yet in Egypt this is at the precise time that the ruddy waters cover the land, and the river is in full flood; and the "man" (*Aish*) *Aithi* (trans. "that-is-in-readiness"!) who takes the goat (Lev. 16: 21-22) to Az-Azel, or to a land *Gezer-ah* (trans. "solitary"), seems to point to the Egyptian name of the month, which was that of the fecund "Athor" (*Aha-t cHar*, "the-Cow Goddess"), who may have been called Gezer-ah (1 K. 9: 16-17), while Aittai (2 Sam. 15: 19-22) seems connected with the worship of the hiding or under-ground god, as (Isaiah 17: 10) "planted plants" (*T-Ittai N-Ittai*) of Na-Aman-im seems to be a reference to the perennial or returning, so that Na-Aman (2 K. 5: 14) after he is "dipped" (*Ii-te-Bol*) becomes "clean" (Iit-Har), perhaps the Egyptian word *Tat* ("established")-"god" (*cHar*); and from this we may understand Jakob's words to Esav (Gen. 33:

14) "I will lead on" (not "softly", but) "to Attai to spy the Melech-ah" (trans. "cattle"). We suspect, however, that Sheth or Set (Gr. Typh-on) who coffins Hezir-i represents the "flood" (*Shet-Aph*, Dan. 9: 26) in the sense of excess. On the other hand the 10th Tishri or Jom Chip-Pur occurs when the Pur-at or Euphrates, which reaches its height in August, has begun to "depart" (*Azel*), and Chep-Pur or -Pur-ath would mean the "hiding" of that river; but in either case perhaps the *Aish* ("man") Aitti may be Ai-Shait or Shait-an or Satan.

The dog-star Soth, our Siri-us, the latter name being supposedly derived from Greek *Seir* the "Sun", and which rises and sets with the summer Sun, hence attends the rise of the Nile, has been ascribed much part in the concept of the sinister deity. It is impossible that this star should have been the object of a popular cultus, since it is scarcely possible to make a popular cultus out of such an apparently uninfluential object, though the constellation Orion, which they seem to have called Seh or Sach, to which it belongs may have attracted popular attention, especially as the Sun has been overcome at the period of its ascendancy. The star Soth seems consonant with the Hebrew *Shot* (trans. "scourge", "flail") almost always depicted in the hands of Osiri and cHorus, the "fan" in his hand, but the Egyptian name of this emblem of majesty was Nechech; and so the Hebrew word *Shait* (trans. "thorn"), probably the same as *Shitt-ah* (trans. "acacia"; Egypt. *Sont*), from which the Aron and Mi-Shechan were made; while it is easy to see that Shet-Aph or "overflow" may connect with the name Soth. The Egyptian goddess Sa-ti, wife of Ch-Noum, is perhaps the same, as her name is "the-Sa" or "the inundation", and So-th the star seems the same. But whether this inundation is to be deemed a Zel or "shadow", or the Aza-Zel, or *Zel-ach* (trans. "came-mightily"), is not demonstrable; yet the idea of the Sheth or Sa-t cult or personage certainly seems to us that of the

inundation as excessive or deficient, and the fiery star or giant constellation perhaps was deemed its herald or messenger, or its personification, and it brought the "sand-red" (Heb. *cHol-Dam*) which enriched Egypt; but whether this can be interpreted in the sense of the Kol Dam and Achel Dama must be considered in reference to the incidents where that expression is used; though if we could consider the two Niles as Esav and Jakob, or as Kain and Habel (*ha-Bel* means "the flood"), as Romulus and Remus, as Osiri and Sheth, as Castor and Pollux, &c., we might see that the blood of his brother might be connected with the interesting phenomena of the two wondrous streams, the Abai or A-Zer-ak and the Abaid. In the description of their famous meeting Jakob is twice (Gen. 32: 18, 20) said to be A-cHeron, and his Ra-cHel and Joseph (33: 2) are A-cHeron-im, while his "messengers" (32: 3) are Melach-im; and he seven times "bowed" (*Sheth-ach*) to Esav; all seeming to represent water names; as, indeed, the wrestling of the two was till *Aal-ah* the *Sa-cHar* (trans. "the day breaketh"), and Sa-cHar is the Egyptian "flood-god" or "-face", and so the "lead on" (33: 14) "to Attai" (trans. "softly") seems the flood month (Sept.-October) Athor. Shith is usually rendered "drink", and in the "bowed" or Shet-ach we may find the classic St-yx, as Jakob has been already called Acheron, which is a Greek form of the Egyptian cHaron or pilot of the dead, and this seems a title claimed (Isaiah 44: 6) by Jehoah, who says (Rev. 1: 8) as "I am Alpha and Omega", and the initials of which latter are said to be the A-O or I-AO on early Christian tombs. The meeting of the two brothers ends with the return of the lordly Esav to Se-Air-ah, not "Seir", just as his hairy counterpart of the Elijah story was "taken-up" (*Nes-eo*) "in Se-Aar-ah the Heavens" (2 K. 2: 11), and he appears no more as an active character; but the Se-Aar-ah in each case would seem to be, not a goat-

goddess precisely, but that divine-barge of Osiri which had as a prow-head the long arched head and neck of the oryx (Egypt. *Ma-cHet* or "beast-white") with its eyes turned toward the departing Deity whom it bears away; and the name Sa-Air or Sa-Aar, rendered both "goat" and "hairy," is applied alike to Esav and Eli-Jah, and they both had the *Adder-eth* (trans. "garment", "mantle"); while Jakob's lame "thigh" or Jerich seems to have been misunderstood by the other writer when he tells of Elijah's request (2 K. 2: 4-6) that Eli-Shaa tarry at Jerich-o; but if we say that Esav or Eli-Jah is the murdered Osiri, we dispense with the meaning of Isara-El, applied to Jakob by El-Shadd-ai (Gen. 35: 9-11) as well as by his night-wrestler, as the name Osiri-El, though this name may merely mean "Osiri-ised", as all good Egyptians were when they had been re-absorbed into Him from whom they emanated, for such we take to be the meaning, in a hypothetical way, that was attached to the name Isra- or "Isara-El-ites", which is somewhat equivalent to the Abera-im ("Hebrews") or those who could "pass-over." But we take it that the flight of the knave Jakob, who had defrauded Esav, and his servitude with Laban, which means "brick", and the conduct of Jakob there in cheating Laban of his cattle, together with the subsequent flight and pursuit by Laban, with the peril of meeting his brother, and the final arrival at Succ-oth, to be an epitome of the supposed sojourn in Egypt, where Israel was enslaved to make "brick" or Laban, but escaped from Ramases to Succ-oth, and then through the land of "Silence" (*Ma-Debar*), with the pursuit by their master to recover the Nezzel or "spoil" they had stolen; each seeming to us an illustration of the favorite story of the ancients that a soul or a hero could descend into Hades and return or revive, and Hades or She-Oel was merely a name of death or the grave, of which we may get perhaps an average of their opinion in the early verses of the Zechariah (1: 8-17,) where the riders of horses, both

"red" (*Edom*) and "white" (*Laban*), were in Hadas-im or under the "myrtles" "that in Ma-Zull-ah" or the "shades", and who go to and fro in the Earth.

The words Az, Ez, Haz, cHaz, and their variations seem usually applied to sinister concepts or objects or persons. We see that Job suffers in the land of Auz, which was the Thebaid of Egypt, as well as the Uas or jackal-head staff the Egyptians carried in the sinister hand, while Az or As with one of our first three vowels suffixed was the well known name of Isis, as As-ar was that of Osiris. Azar-Iah or Auz-Iah (2 K. 15: 1, 13) naturally becomes a Zer-aa or "leper", which statement is turned to account (2 Chr. 26: 16-23) by the later Jehoist in behalf of the priesthood, but his cHeph-Shaveth (trans. "several") house is probably the "hidden-valley", since his acts were recorded first and "last" (*Acheron-im*); and he seems the same as Auz-ah (2 Sam. 6: 3-9) who was smitten for touching the Aron, for "brake-forth" is Par-Az in the king's case and Zerach-ah in the latter, reminding us of Thamar's twins, Perez and Zerach, whom we suspect as the Dio-Secur-i or twin Niles, the Abiad and Azer-ak, or Jakob and Esav or Edom, for Aa-Ramm-i Obed (Deut. 26: 5) seems not to us "Syrian ready-to-perish", as Aa-Rom in Egyptian is "great-man", and Abet means "east" or may allude to the great shrine of the white god Osiri at Abut-u or Abyd-os; and Obed-Edom (2 Sam. 6: 10-12; 1 Chr. 26: 4-15) might seem some prosperous stage or junction, as the names of his sons Shelem-Iah, Sachar, I-Sachar, Joach, &c., may attest. The myth of Osiri, that his coffin or Aron floated to Byblos, and there lodged in a "tree" (Heb. *Az*; Gr. *Zeos*), is perhaps Greek so far as Byblos in Phœnicia is concerned, and perhaps is drawn from a similar myth from Babylon, of which Byblos was perhaps a colony, and the word Bol or Ma-Bol (Heb. and Coptic "overflow") may have misled; but Cretan coins are extant showing the beardless Zeus seated in a tree with the inscription "Phel-Chan-os", which seems

to refer to the son-god Chen-Su the son of Amen at Thebes, and may connect with the youth Chepha-Isseos of Cyprus, for whom the funereal cypress, and with David dwelling in *cHor-Esh* (trans. "wood"), which word seems a secret-workman such as *cHur-am* of Tyre and the "artificer" Tubal-Kain, and explains why Jesus was a "carpenter" or secreted-deity for some years; and the Greek Demi-Urgos or "house-builder" means the like, while in Hebrew *Iezer* is "creator" (Gen. 2: 7, 8) or "maker", hence *Dam-Ma Shek* ("red cup-bearer") *El-Iezer* whom Abraham feared, though, as the Egyptian "Z" sound was expressed by "S", it may be seen that *Oziri* and *Osiri* is the Hebrew *Iezer*, or *Ae-Zer*, a "maker"; *Mosheh* and *Aharon* both having sons called *El-Iezer*, while the word *Isara-El* or "Israel" is not to be overlooked; and so we have (Isaiah 44: 12, 13) *cHarehsh Az-im*, the first as "smith" and the two words as "carpenter"; though we must not forget that *Sar-is* (Heb. "eunuch") seems derived from or allusive to the mutilated *O-Sir-i*. In passing it may be well to note that "created" (Gen. 1: 1) is *Bera* or *Bere*, though we suspect that *Elohim* or the "Time"-god only "passed-over" (*Ae-Ber*), yet *Bar-Ezel* or *Bare-Zel* is rendered "iron", and it might seem that *Bar-Zill-ai* of *Rogel-im* (2 Sam. 19: 31-33), who figures as friend of the fugitive David, was as the lame smith-god who fabricated armor for Achilles, and *Rogel-im* means "feet", though we scarcely hesitate to connect *Rog-El* or *Arag-El* with the name *Erachel-es* or *Heracles*, for *Vulcan* and he were much the same concept, if not identical, as *Bes* or *Melek-Arth* in Syria, as *Arag* (trans. "web") is applied to *Shimshon* (Judges 16: 13; comp. Isaiah 59: 5), but is not less the Greek *Arach-ne* than their word *Urg-os* (whence our "irrig-ator", "org-anizer"; perhaps "oracle"); yet *Arach* in Hebrew is also "wayfarer", "array", &c.; but that *Heracles* spinning at the feet of *Om-Phale* is a Syrian story might appear from the name of her father *Jardan-us*, and their son *A-Gela-us* unites the names of Achilles with

those of Chal-Dim the god of Gaza, who is the Goli-ath who had or was the Menor Oreg-im or "beam of weaver", same as Jaare-Oreg-im (2 Sam. 21: 19) the son of El-chHanan.

The use of Az or Azer and their compounds in a bad sense tends to show that Sheth and not Osiri was the concept of Deity at one time in Canaan or among some towns. The aversion to swine, sacrificed to Osiri in Egypt, may have thus arisen, and the Jews called "swine" Hezir; besides which the name of Sheth at Ombos, Nub-ti, was preserved in that of Neb-ae or "prophet", it may seem, though A-Nub of the jackal-head was a modified form of Nub-ti, and his function more in harmony with that of a go-between as to God and mankind. But of course the names of the dualistic concepts in Egypt were not necessary to the concept of a Devil in Canaan, though the name of the chief deity of a discarded religion would not usually escape as the title of the evil element; and this was evidently what Az-Azel was to whom the Se-Air or "goat" was sent; nor is it at all unreasonable, or a strain upon philology, to say that both Hezir a "hog" and Se-Air a "goat" probably connect with the name of the murdered Osiri or Oziri. The ritual importance of the Se-Air-im sent to Az-Azel is much diminished by the fact that it seems not to have been observed for any length of time, or may have been a Persian rite introduced after Nechemiah's control and soon abrogated; for in the next chapter (Lev. 17: 7), which may be of current date with 2 Chronicles (11: 15: comp. 29: 20-36), it would seem the goat was not sent away but was killed, and that the cult of the Mendesian goat was abolished. The general idea seems that of the two-faced "year" or J-Annus at Rome, and there was a story explanatory thereof which said that when Jove dethroned Sat-Urn (-Aron) he fled to Italy and became joint sovereign with Janus or Dion (Heb. *A-Din*, "time"), and was there called Lat-eo or "hidden", whence Lati-um, just

as Lot or the "hidden" fled from Sodom to a cave, but this Lot and Lat-eo were probably P-Luto if we could affix the Egyptian definite article, for Egypt and Phœnicia seem to have supplied the early Romans or Italians with the names of God, as Quirin-us seems cHaron or A-cHeron, Numa seems Ch-Noum or Num, Cam-ill-us may be cHem-Aal or the "Egyptian-god", Nep-tune easily connects with Neb or Nub-ti, Jupit-er with E-Gyp-t, &c. The Roman Sat-Urn is identified with the Greek Kron-os, a mere form of cHaron or Quirin-us, and so Lot's father was cHaran, a word which in Hebrew is rendered "horned" as in Greek, but 'as a reference to cHeron or cHoron the "after"- or "hereafter"-God. But Saturn or Kronos, as father of Jupiter or Zeus, corresponds with Seb or Sheb the father of Osiri, which, as in the others, is the dualism of age as against youth or vigor, and it is quite possible that this is the distinction made in the Jewish Decalogue, of one day to Shab-ath and six days to Malach-eth or Malach-ah (trans. "work"), but, save in the sense of an "old" (Heb. *Shib*) or father-God, there is little direct or circumstantial evidence to connect this observance with the Egyptian concept, though it must seem that Malach-ah as "work" must belong to the demi-urgic or secondary ideal of the Divine.

We have dealt with the Egyptian concepts of evil, and their personifications of it, which must have widely influenced religious thought, and which have been left to us, not in words but drawings which are object-lessous. The Euphratic peoples of that time seem to have practically had the like ideas, and certainly Persian literature shows that that people personified the evil element. The Greeks and Romans were less serious, less gloomy, and seemed to unite the dispenser of evil in the same deity who dispensed good, save that austere potentates such as Hades or Pluto or Minos, &c., seem dignified but inexorable punishers of wicked men. The Jews of the time of Jesus seem to have been to some extent Grecized, and spoke of dæmons;

and persons of diseased intellect or mind were supposed to be possessed by a dæmon; which were perhaps somewhat like the Shedi ("geni") of the Chaldeans or Furies of the Greeks; but what the Shed-im (Ps, 106: 17; Deut. 32: 17) of the earlier time were is not clear. The word "sin" (cHatt-ath, Gen. 4: 7), so potent in the mouth of ecclesiastics, might seem from its Hebrew form to be any adherence to the rites and practices of the c*Hit-i* (trans. "Hitt-ites"), who were perhaps the body of the "people of the land" till the Maccabean war, and who perhaps received slowly the religious ideas of Ezra (9: 1) and Nechem-Iah (Nehe. 5: 17), but whose concepts of Deity are perhaps many of the personages who figure in the narratives.

It seems to us from the general trend of the teachings of Jesus that, not only was sin in the world when he came, but that he came to save the world from it (John. 12: 47), and John the Baptist taught that sin was here (Luke 3: 3; Mark 1: 4); both holding that to "repent" (Heb. *Nachem*) would remit sins (Mat. 4: 17; Mark 1: 15), preparatory to the divine government "at hand" (*Kerob*). But in the John (15: 22, 24; 16: 8, 9) Jesus startles us by saying that if he had not come "the world" would not have had sin (15: 19), and that sin is merely disbelief as to him (16: 9); a statement which tends to show that at the date and place of this Gospel the Church was strong. Jesus nowhere makes use of the Adam and Eve story. In the Matthew (26: 28) he says the wine he offers is his blood, "shed for many for the remission of sins"; an averment not found in other accounts of the Last Supper (Mark 14: 24; Luke 22: 20; John 13: 2). Peter is held to say that repentance and baptism suffice to remit sins (The Acts 2: 38; 3: 19), but elsewhere (10: 43) that those who believe in Jesus "shall receive remission of sins." In the Luke (24: 47) repentance only is necessary to the remission of sins, but the John (1: 29; 3: 16-17) avers that belief in Jesus remits sins.

Whatever the doctrine of Jesus as to the remedy for

sins, the bold Paul was the first perhaps who claimed that Jesus was the propitiation or sacrifice that supplied the remedy (Rom. 3: 24-25; 4: 25; 5: 6, 8, 21; 1 Cor. 15: 3, 22); a doctrine apparently in conflict with that second coming taught by Jesus in the 24th of the Matthew and the 15th of the Mark. According to Paul, Mes-Siach had come, and not to save the Jewish nation, or even its faith, but to expiate the supposed sin of the human race. What sin? Not that which each person may have committed, and which Jesus and John had urged repentance of, but an apparently trivial act done by the alleged ancestor of mankind several thousand years before! It was reserved for this ingenious Paul to revive a story never once referred to even in the Old Testament literature save where it is told, and to assign the wretchedness of mankind here and hereafter to this story, as well as to supply a motive for the mission of Jesus and for his execution. Paul's use of the words "kick against the pricks", put by Euripiðes (Bacchae) into the mouth of Dion-Isus, after he broke his bonds, shows Paul was not ignorant of Greek mythism, and from the utter absence from his writings of all allusion to the birth and career of Jesus it might be suspected that Paul was dealing with the ancient and universal cult we have been discussing. Howbeit, his conceit as applied to an historic Adam, unnatural as it is, and which draws to itself no whit of sanction from God's talk to Mosheh and the patriarchs, or from any word of Jesus, was adopted by the Church as a basic dogma as soon as that body became so strong and idle as to leave the staff of the evangel at the door of temples and cathedrals of their own. No doctrine which carries with it a tithe of such consequences has ever before or since been asserted; certainly none on such a frail thread of authority; none is less supported by rational thought or a sense of justice; yet its vitality, rooted in the most striking of terrestrial and celestial phenomena, is sustained and fed by the devout purpose of a cult, which

believes itself monotheistic, to lay the blame of the presence of Evil in the world on the ancestor of mankind, and to relieve Jehoah of the onus of diabolism. Paul's first idea was perhaps to advance a historic reason to those of the *Dama* ("blood"), the Jews, for the sacrifice of the divine-man, as the first question as to his fate must have been why so good a man should have been put to death, since if it was for his own sin or fault he could not have been divine, and it would be impious to allow that Deity sacrificed a child of his loins without a motive of immense portent. Nor was it easy for a monotheist to say that the Devil had triumphed, though the Luke (22: 3) and the John (13: 27) imply as much. Paul, however, seems never to have heard of Iz-Cariot's agency, for it is likely he alludes to the Jews generally in 1 Cor. (11: 23), as Stephen does (The Acts 7: 52); nor does Paul lay stress on anyone for the death of Jesus, though probably he was in Jerusalem at the time of that event. He does not even accuse the existing or any past generation of men of that sin or sinfulness which made Jesus and the sacrifice of him essential. But, by a giant mental stride, he seizes on the common ancestor, Adam, as the guilty person; thus deftly absolving God of the onus; and not this only, but enabling God to do an act of gracious sort and of mercy by coming forward, after forty centuries, as a lover of men to that intense degree that he sent his only child to be killed in order to rescue the *Adam-ah* (trans. "ground") from the curse one man had caused him to put on it. Paul leaves the after generations no part in this wondrous drama save to believe or have faith that it is true. It was perhaps when controverted as to this question of mere saving faith, probably by the James, that the Galatians was elaborated by Paul into the fuller averment of his Letter to the Romans, where the strange doctrine is set forth in its entirety.

The ordinary doctrine of sin, and of its propitiation by

sacrifices, or the offerings of food and gifts to Deity, is in some form everywhere and everywhen common among men. The priests who have the use of these offerings are intensely interested in this part of the ritual. In Paul's time, Jehoah at Jerusalem, Sar-Apis at Alexandria, Dion-Isos in Greece, Jupiter and Isis at Rome, as well as many others, each with sleek priesthood, and all protected by the civic order, was adored by the masses. In prosperous or peaceable times religions become more perfunctory, more ritualistic, and more indifferent to moral conduct as a whole. In the hills of Galilee, however, special influences were at work in the restful days of Augustus, and circumstances directed these influences against the hereditary Brahmans at Jerusalem. The epoch was propitious in more aspects than one for bringing forward a hero, a reformer, a saint; some one who would make personal sacrifices to vivify a cold and passive cult, as well as alter wretched social and degrading political conditions. Several Galileans of the first century attempted this, as Josephus shows; but theirs was mainly an armed effort, or one of violence. Jesus was also unsuccessful so far as numbers were concerned (The Acts 1: 15), but left the fame of a moral as well as religious teacher, of gentle and gracious methods, and as having risen bodily from the Kabar. Paul was perhaps his first convert outside of Galilee; certainly the earliest Christian writer, for his epistles antedate the Gospels; and the accession of this able and persistent man perhaps saved the sect from extinction. His conversion, told in his own writings (Gal. 1: 11-17), hints at some divine manifestation to him while he was in Arabia (Ereb, Erebus?);* Elijah's *Oreb-im* (trans. "ravens"); a statement which is thrice found in The Acts, a book compiled some fifty years later, where the narrative of it has grown more specific and to

* Ereb is Hebrew for "west", and is thus connected with darkness and Hades. Jesus was led by the Spirit into the Ma-Debar, which we take to mean the same.

dramatic proportions; but, whatever its incidents, the fact remains that this intellectual man became an advocate and an evangelist of Jesus, and this not long after his death; a fact which appeals to the most skeptical as evidence that Jesus was no ordinary personage. That none of the incidents of his life, birth or death, and but little of his logia, are cited by Paul, whose letters are older than the Gospels, is certainly surprising, since it must seem that he had knowledge of these in some sort; and yet he bases his whole creed on two events, that Jesus had suffered death in the cause of moral and religious betterment, and had arisen in his physical nature from the grave. Paul was of an ardent and heroic temperament himself, and the obstinacy with which the Galileans adhered to Jesus (Jos. Antiq. 18: 1), as in the case of Stephen, must have caused him to reflect that this sect had a loftier ideal of devotion than those which current Phariseeism presented. That ideal of heroism for others, of self-sacrifice by the young and unpolluted, filled all literature, then as now. It was called Buddha on the Yellow Sea, Krishna on the Ganges, Baldur on the Baltic, and for many centuries had borne numerous names all around the Mediterranean. Hebrew as well as classic story reeked with it; the *Pyr* which Prometheus stole being the *Pari* that Adam ate; giving name to the empyrean and the pyramid (Egpt. *Piremis*, "zenith"), to Perseus and to Paradise; the Latin *purus* ("pure") and the Hebrew *Pharisee* ("separated"). Perhaps Paul's reading taught him the kinship of religious ideas, and enabled him to break the narrow bonds of Jewish exclusiveness, as Jesus certainly had done. Paul does not write that he himself did any miracles; nor does he seem ever to have known of anyone save Jesus who had been raised from death to life. That statement he sincerely believed; believing it, he considered Jesus the divine man; and a divine man could only come to purify mankind. Consciously or unconsciously Paul con-

nected Jesus with the universal ideal. He knew that Hebrew literature told that of old, in time of impending calamity, the first-born had been made a burnt-offering (2 K. 3: 27; 21: 6; Jere, 7: 31; Ezek. 16: 36; Micah 6: 7); that this seemed ordained by Nehemiah (10: 34-36), that Jehoah had even told Abram to do it, and that the rite was still practiced in Greece (Pansanias 8: 38). Paul perhaps shared the belief that the world was about to be destroyed, and may have expected Jesus to return (1 Cor. 11: 26); hence some stupendous "sign" was to be looked for. But Paul, nor any other, could improve upon the "sign" (*Aoth*), which his word *M-Aran-Atha* ("from the Aron") merely repeated (16: 22); he could only identify the crucified Jesus with current and ancient cultus; rendering him the sacrifice; the great step forward being the association of him with a new Berith for the benefit of all men; the sons of Noach (Mat. 24: 27) and of Nineveh (16: 4), and not an absurd restriction to the sons of Abram; and this because it was the common ancestor Adam who had sinned. When Paul wrought out this broad but curious conceit he raised Christianity from a little Galilean sect, and made it the heir of Mithra, of Dion-Isos, of Osiri, of Adonis, of Baldur; indeed, of all the pathetic cults from the Euphrates to the Rhine. He found in the little he knew of Jesus a sufficient ideal, and the facts of his life were of small account.

After all, however, Paul's structure is based on ditheism. He recognizes Satan in so many words (2 Cor. 11: 14). He recognizes him or some other adverse power even more when God is required to offer his son as a propitiation, as Agamemnon offers Iphigenia, when a single word from the author of the universe would have removed sin. This position was seen to be illogical for monotheism; hence this painful humiliation of the Creator is ascribed to love of men, and his wish to prove it to them; a proposition which still postulates the enormous power which sways the world toward sin.

Paul's theory, less the part in it taken by Adam, was early embraced. In the 1 John (1: 7; 4: 9-10, 14) it is fully dwelt on as an act of love for men on the part of God. It appears in the Matthew (26: 28), and in the John (1: 29-36; 3: 16-17), where Jesus is called the "lamb" (Heb. *Shah*) of God; and the Apocalypse amplifies (5: 6, 8, 12-13, &c.). The putative Pauline books, Ephesians (2: 13), Colossians (1: 14), 1 Thessalonians (1: 10; 5: 10), and 1 Timothy (1: 15; 2: 6), have it; and so Hebrews (2: 9, 17) and 1 Peter (2: 24). The sacrifices of men for others is quite common; the sacrifice of himself for men by a deity or demi-god was not unusual; and these writings readily adopted it; but none of them follow Paul in his extraordinary and astute effort to fix the guilt on Adam. Sacred writers could conceive of individual sins, and even of national ones; and at one time it is said all men were drowned because of the general depravity; but it was left for Paul to attach to the human race a vicarious suffering because of Adam, and to grant them a vicarious blessing because of Jesus.

An ordinary sacrifice or offering to Deity, especially of one's most valuable thing, was and is thought to reconcile or appease him; but that only establishes amicable relations of the suppliant with one who can withhold good or inflict evil. When, however, Deity is conceived of as good, and good only, the presence of Evil in the world must seem an influence or power apart from and hostile to him as well as to men. Paul showed how the story of Adam's sin was the quarrel or alienation of mankind from God, caused by or causing the intrusion of the third party of the triad, and that, to assist men to purge the world of this third party, God sent here his only son to be sacrificed. This implies that God cannot abate or destroy Evil save with the help of man, and that it has an existence independent of him. By the offering of his son God did not abolish sin, but made an advance toward co-operation with men against the

common enemy ; which co-operation can only be had by a "faith" or belief that Jesus was the divine son, and that he was sent to die and did die in order to remove or remit the racial curse or collective sin caused by Adam ; this being a magnanimous act on the part of Deity, called his "love" or "grace."

But Paul went further, urging that a thorough reconciliation or at-one-ment with God is had by the cutting off of individual sins, especially called "lusts of the flesh" ; a subject which the political trend of the teachings of Jesus required him to subordinate. Paul's doctrines therefore demand, not only the belief in Jesus as the sacrifice for the general curse, but also a sacrifice of the natural propensities, called the carnal nature, as a response to the sacrifice by Deity of his carnal nature or incarnation. By these mutual concessions or sacrifices Evil can be overcome. A "God-man", or meeting of the divine and human in one form, is the appropriate type of this at-one-ment ; and a "good-man" is the best earthly representative of the double condition. As a guide to this kind of life Paul specifies many moral and social obligations. The curious historic dogma and the expiation of it are thus knit with a moral code ; so that by belief in a mystery we are supposed to be assisted along a path of good to ourselves and to others, since the mystery points to a life of self-sacrifice ; while the story of Adam's disobedience, by throwing the blame of the introduction of sin upon mankind, should cause them to strive the more earnestly not to sin by violating priestly instruction.

And this explanation or dogma has the far-reaching tendency of welding together the Jewish and Christian historic chains, since a teaching from the former of a doctrine so wonderful implies other such ; and hence Christianity is freighted with much that both experience and science irreconcilably antagonize ; nay, with atrocities which the most devout zeal must find repulsive, ordered or sanction-

ed by an ideal of Deity wholly at variance with the generous lessons we learn from Jesus. Certainly, it must be said that it is the prophetic books which are the greater bond of the two religions and the two literatures, and that is the whole theory of the Gospels; and yet we might, but for Paul's dogma of Adam's sin, have only had these prophetic books as sacred, and the historic parts as mere annals, without religious significance, since there seems a large balance of reasoning against their having any.

CHAPTER X.

SABBATH AND THE PASSOVER.

AS the Canaanites had ideals of Deity much in common with those of surrounding peoples, so we may look to the festivals and "solemn assemblies" of these neighbors for any necessary explanation of those recorded in the Jewish writings. Certainly, the origin and significance of such practices cannot now be made wholly clear, but human nature was much the same then as now, and much is to be interpreted of their practices and rites by understandings of those of our own time. The vice of our accounts of the religions of the ancients is that we hold a given name of Deity to a too rigid identity with some celestial or terrestrial object or phenomenon, which was taken by them as a symbol, or at worst a form of manifestation, for they were possessed of as much abstract or metaphysical capacity as the moderns; of whom it would not be true to say that a lamb painted on a cathedral window meant that the devotees worshipped an idol or a beast. Perhaps no religion, however primitive or crude, can be truthfully said to have based itself on a visible god; that is, one who could be rendered visible at any time, and was thus deprived of the influence which secrecy and silent force lend to the mysterious. And this fact of mystery runs through the rituals of the festivals and "solemn assemblies."

The most durable and notable of Jewish observances was Shabbath. This word is asserted to be different from Zaba-oth (trans. "hosts") but we think it more probable they

are idioms of the same original concept. The writings disagree as to its origin (Ezek. 20: 12, 20; Ex. 20: 10; Deut. 5: 15), which is the more deplorable because of the vast importance of an observance which regularly deducts fifty-two days of every year from the pursuits of subsistence among a large minority of mankind; but the Ezekiel statement, which we think the oldest, makes Shabb-ath-otha a mere "sign" (*Aoth*) whereby the Israelites should acknowledge Jehoah as their deity. We elsewhere herein remark upon the origin of this ordinance, but without any thought of being positive. That the observance was held four times during a lunar month apparently connects it with the Moon-god, who was the wise Thoth in Egypt, and Ezekiel's word might be Shabb-Thotha if we did not know his name was Tachuth. In classic story we find the seventh day of every month sacred to Ap-Ollo, whose old Roman name was Apelon (comp. the *Aphel* or "tumor" of 1 Sam. 5: 1; 6: 4, &c.), and who was called by the Greeks Hebdoma-Genos or "born-weekly", but who is identified with Abad-Adon (Rev. 9: 11), who seems the "serve" (*Ta-Abad-Un*) the Elohim of Mt. cHoreb (Ex. 3: 12), and the same as Ehieh-Ashar. It is scarcely permissible to believe that the name of a "solemn-assembly" whose secular violation was punished with death (Ex. 35: 2) could have come from the word "seventh", for *Shab-Iai* (20: 10) in this text is not the usual form of "seventh" (*Shab-ae*), and it will be seen that the word means other important things. If the celebration was restricted to one time of the year, the month Sheb-at (January-February), it could be assigned to the "old" (*Shib*) Sun or year, or retired Nile; hence the Seb of Egypt, father of Osiri, and hence *Zab* or *Azab* ("for-sake") and *Zaba-oth*; the Chaldean word *Asab* (trans. "sitting", "resting"; Heb. *Sheb*) sustaining the latter view. *Zob* is rendered "flowing", "pining", and *Zeeb* is "wolf", and Baal Zeb-ub was god of Ekron (Acheron); and so *A-Zib-ah* (trans. "worship") seems the female deity of the

Jews (Jere. 44: 19) and a proper name; perhaps same as Ai-Zeb-el or "Jezebel" from whom El-Ijah flees to Beer-Sheba, himself being Shib or Ti-Shib. If we say Shab-Bath, we may by metathesis have Bath-Sheba, daughter of Eliam (*Olam*, "Eternal"?), or El-Jam the "sea-god", wife of Aor-Jah or -Iah, and whom David saw at the *Ereb* (trans. "eventide") when he Sheb at Jerusalem at the ti-Shub-ah of the year when the Nile subsides, or as Aor-Iah is slain, and Bath-Sheba, perhaps its seven mouths, possessed by the Sun or Egypt (2 Sam. 11: 1, &c.), but the words "to battle" are not in the text; but the story reminds us of the bull Zeus who carried off Eur-Opa, as Aur-Apa seems the feminine Nile, though usually supposed to be from *Ereb* or the "west"; yet it seems the story of Ganymede, Persephone, &c.; though Bath-Sheba may get her name from the Pleiades, the Ma-Adon-oth of cHim-ah (Job. 38: 31), which appear at the inundation season, and which suggest the seven Hathors or "fates" of the Egyptians as "goddesses of Chem" or Egypt. That Sheb-Bath may refer to a feminine divinity, in its origin, must recall the words of Pausanias (10: 12), that "the Hebrews beyond Palestine had a prophetess called Sabbe, * * * but some say she was a Babylonian, others an Egyptian"; which in turn reminds us of "the A-Zib-ah" (trans. "worship") to whom the Jews made cakes, &c. (Jere. 44: 19), elsewhere (Ex. 38: 8) "serving-women" (*Zaba-oth*) who "served" (*Zab-u*) and had Mare-oth (trans. "mirrors") or "visions," as doubtless had cHul-Ed-ah or "Huldah" who "dwelt" (*Sheb-ath*) in Mi-Shan-ah, perhaps "sleepless" (2 K. 22: 8-20), whose name seems the "whole-testimony", and who seems the same as Azabb-ea or "finger" of "the Elohim" (Ex. 31: 18) to whom we are indebted for the tablets of the Ad-uth; so that Har Sin-ai connects with Mi-Shan-ah, and with Ar-Sin-oe the mother of Æsculapius, and with Sin-oe the nurse of Pan, and with A-Sen-ath the wife of Joseph, for Ta-Sen was the entrance to the Egyptian Hades, while

it means in that tongue "the sister", as Ta-Sen i-Nefer ("the sister of the Good" or Osiri) was wife of cHar-Ur ("Aroer-is") of the lesser triad at Ombos, and mother of Pa-Neb-ta; while Sheb-ak of the "crocodile" (Egyp. *E-Me-Shak*)-head was head of the first triad at Ombos, and at Ar-Sin-oe Strabo (17: 1: 38) found the sacred Suchos kept in great honor, for that reptile lies mummified in the mud of the Nile till that river begins to swell, and was believed to have no tongue, but the male was supposed to devour its young, as Saturn in the classic myth; though in parts of Egypt the crocodile was much detested in later times, while the fecund Athor was his wife at Ombos, and the famous Chon-Su was their son, as he was son of Amen at Thebes.

Saba-Zius (-Zeus?) was a name of both Zeus and Bacchus in Asia Minor, and the Sib-yl perhaps gave forth their oracles, while Zaba-oth (trans. "hosts") is a title of Jehoah perhaps as lord of the "forsaken" (*A-Zab-oth*), to whom the Azob or "hyssop." When David fled from Ab-Shalom he found Ziba kind to him (2 Sam. 16: 1-4), and that he was active at the return; while Sheba (20: 1-22) the son of *Bi-cHir-i* ("in white", "in caves") wages war on David; hence we must suspect an opposite meaning for the two words, but the Egyptians having no "Z" offer us no clew there; for we take the flight as a passage into Hades with Ittai or "vegetation" (comp. Isaiah 17: 10) as his companion; but this Sheba is killed at A-Bel-ah of the house of Ma-Achah, which is the "flood from the house of the sister", and is perhaps the same as (Judges 7: 19-8: 21) Gidaon's pursuit of Zeeb to Abel Ma-cHol-ah; though Beth-Barah suggests the house of the Baris or death-boat. Seba ("wine", Isaiah 1: 22) is also rendered "plenty", "abundant", and this would seem consonant with the fecund Athor or Asi, who wore a garment of "divers-colors" (*Zeba*) such as spoil Sisera was to take (Judges 5: 30); and yet as Seb is the word for the hieroglyph of a "star" we must suspect the Egyptian god Seb or some feminine

concept to represent the night, though the fact there is valuable that a star over a person means "worship" or "adoration"; to which must be added that the Egyptian word for "seven" was Ephos, the Greek was Hepta, the Roman was Septa; none of them very variant from the Hebrew Sabae; and Sa-Ephos would be a combined Egyptian word for the "flood-seven", sustained by the name of the flood-goddess Sati as Setep, with the star Soth or dog-star on her head; hence the number "seven" seems connected with the star of the inundation, or the seven-stars which appear at the time; while the Hebrew word Jo- or Io-Seph may well be rendered "increase", and Suph was the Hebrew word for the Red Sea; but we have here the points which show that the forms Seb and Seph were mere dialectic, and mean the same; at the same time the word is connected with the September inundation, the filling of the seven mouths of the Nile, adoration, the seven fates or Hathors, &c.; so that the Shabb-ath of the Jews may represent that period of "rest" (*Nach-Em*) which the covered or submerged Egypt rendered arbitrary but certain, and upon which the fate of the future harvest depended. The story of Zar-Ephath-ah or Sar-Epta (1 K. 17: 9, &c.; Luke 4: 25) seems surely a phase of this drouth and flood story, and the location of it in Canaan seems only to allude to the probable shrine there of the bereaved Nile-goddess. On the other hand, Malach-ath Shebaa (1 K. 10: 14), famous for wealth and wit, does not seem the feminine (Malach-ah) of "king", but rather expresses a "kingly" or "prosperous" condition. Ruth (2: 14) was Sheba or "sufficed" at the barley-harvest, the close of which was perhaps connected with the feast of Shebu-oth (Gr. Pen Tach-os), about the 20th of May, which would be the 4th of Epiphi in Egypt, and in the Hebrew month Siv-An (Esav or "Esau").

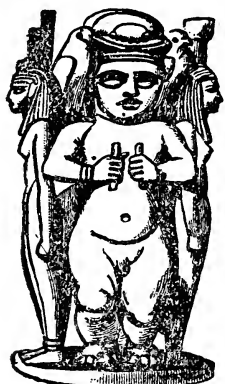
A late concept of this Shabb-ath cult may find explanation in the Daniel (7: 9), whose Attik of days "did

sit" (Chal. *Tib*, for *Shib*) in great majesty, while Chebar Ae-Nosh or "glorious man" came in Anan-i ("ships" or "clouds"), and was given Malach-eth (trans. "kingdom") or "work" (Ex. 20: 9), evidently the superintendence of mundane things. This idea of the past and venerable seems supported by the U-Sheb-tei of the Egyptians, which was an image of the deceased deposited in his tomb and inscribed with his epitaph, and the word is said to mean "to tell" or "answer", and the image had a bag of seed and a hoe as if to provide for the deceased in the other world. The Latin word Sub or "under" would seem to show derivation from this concept of a concealed and subtle deity, and it seems to us probable that the institution we call the Sabbath is in memory of a sinister concept of God.

That Nechem-Iah did not introduce this practice (Nehe. 13: 15-22) might be inferred, but that he was perhaps the first who enforced it seems probable; for we take it that the Pentateuch was prepared after his time, or shortly before, for it must seem strange that Shabbath is not mentioned in the Ezra (comp. Ezra 3: 3-6), which mentions other observances whose violation was not punished with death.

Pa-Sach or "Pass-over" might also seem to have been instituted by Nechem-Iah (10: 32, 35, 37). Probably the Ezekiel (45: 18-24) gives the earliest form and mention of it, and has it repeated six months later, or about the 1st of October; thus identifying it with the feast of Succ-oth; but the Ezekiel gives no historic origin for it as does the Exodus (12: 1-28), though written after the second temple (Ezek. 41: 1). The Ezra (6: 22) implies that the observance was due to Jehoah for turning the heart of the "king of Assyria", but as there was no king of "Assyria" (*Assur*) at that time we may suspect that king of "captivity" (*Assir*) is meant, which would lead to the observance as that to the dark Deity, though Assur and Osiri are sufficiently close. The Exodus explains the observance

in such way as to indicate that it commemorates some important event. The martial guise, pretense of haste, and display of sorrow and alarm, with which it begun, point to a crisis, out of which came a satisfactory result. The general Spring festival has been suggested, and barley-harvest, but this could not well apply at Jerusalem, and there could not well be alarm over a Spring festival. It was observed in the month Nis-an, a name of the month in use from the Tigris to the Mediterranean; but called Pa-Shous in Egypt; suggestive of the Latin *Passio* and Greek



(Fig. 1.)



(Fig. 2.)

Patach-Sekar-Osar of Memphis, representing the divine child, with the *Chepher* or scarabeus on his head, with doves on his shoulders, and *Isis* and *Nephti* on either hand. Figure 2 is the reverse, and shows the soul or spirit.

Pasgoi (*Pa-Sag?*), which words mean "suffering", but which Greek word seems *Pa-Sach*. The Latin *Sicco*, "dry", and the Greek *Sik-chos*, "nausea", "loathing", are also suggestive, and so the Arabic *Shak-ala*, "to tie by the feet", as one who "halts" (*Pa-Sach*) or is "lame" (*Pa-Sach*) in the Hebrew (1 K. 18: 21; 2 Sam. 4: 4; 5: 6, 8). *Pa-Shaa* is Hebraic for "transgression" or "fallen-away" from God. *Pi-Shon* (Gen. 2: 11) is understood to be the Nile, perhaps the White Nile, and *Pa-Shen* is the Egyptian word for

"lotus", their favorite flower, and the emblem of re-birth, as well as of the "child-god" (*cHar pa-cHerat*) who was born lame, but whose birth was celebrated at the winter solstice, while the "delivery of Isi-s" of her elder son cHor-us was a festival about the time of the vernal equinox, which is so nearly the 14th Nis-an as to make it very probable that Pa-Sach or the "suffering" or "passion" was that of her travail, but which of course is merely that of Earth. The Pi-Shena-im (tr. "double-portion") of Ruach which Eli-Shaa asked of Eli-Jah seems a reference to this subject; though the Egyptian definite article Pa (the vowel is not to be considered) is also the word for "Heaven" and for "abode", and hence one must be careful in construing it; and yet Pi-Shena-im seems to identify Eli-Shaa with the Egyptian lotus-god, who was also cHar-cHat ("Har-Hat"), whom the Greeks identified with Apollo. The idea of lameness attached to cHar-Pa-cHerat seems that of helpless infancy rather than that of deformity; and at Memphis Patach-Osiri-Sekari is represented as this milk-fat child, though Pa-Tach ("Ptah") the name of the patron-Deity of Memphis was not a child, but for some reason was identified by the Greeks with the lame Vulcan or Hephæstos, and we have him in Hebrew literature as Ie-Pethach ("Jepthah"). That Mosheh was Cheb-ad of speech (Ex. 4: 10), and his mother was Io-Chebed, and Phara-oh was *Chebad* or *Io-Chebad* (trans. "hardened") of heart, all seem allusive to this deformity, though we take Chebad to be "Egypt", the Arabic Keb-ti; and so Ai Chabod (1 Sam. 4: 21), not "Ichabod", was son of Lal-ath (v. 19), or "near-to-be-delivered", and born when the ark was Nil-ak-ach or "taken", and that *Ai* ("woe") is the child-god, called also Ahi in Egypt, makes the use of the Greek prefix for a Hebrew word as rendered in the translation seem unpardonable. It may be that the lamed Ja-Kob also represents this word, as the "lame" (*Pa-Sach*) Me-Phib-Sheth or Mephi-Bosh-eth represents the child, but it is scarcely questionable

that the Latin Cupid is the same as this Chebad, for the Greek name for him, Ero-s, is the Eiro or "Nile" of the Copts (Heb. Aor or I-Eor), and Psyche seems merely a feminine Pa-Sach (Pa-Sach-ah); and this leads us to point out that Khebi was the Egyptian "shade" of a man, seemingly distinct from his "soul" (*Ba*), but suggestive of the Chaldean Shak-UI, which was an attending and smaller person represented alongside the figures of their gods, and this Khebi or "shade" seems compatible with the usual rendering of the Hebrew Chebad as "glory", "honor", as one might say "halo", "aureole."

Nis-An, the month in which Pa-Sach is celebrated, is said to be from *Nis*, a "flower." Nis is the "standard" or "pole" on which Mosheh placed the brazen-serpent. Nes is also "hawk", and Nezar or Neshar is rendered "eagle", but in Egyptian Nessar means "flame." The sense of "lifted-up" seems in Hebrew to be expressed by Issea, of which Nesha seems a form. Hence Nis-An, the first month of the Jewish year, seems the expression of a revivification or re-birth, and that seems quite what the travail of Isi meant. The month Nisan (Egyp. Pa-Shons) in Babylonia was symbolized by the Accadians as Bora Ziggur or "demi-urge altar" (Heb. *Bera*, "created", Gen. 1:1), but the Pur-at was likewise the Bur-at, the Greek Eu-Phrates; whence may come the Hebrew Ber-ith or "covenant", Beer or "well" of water, Bar-uch or "blessed", and even A-Br-am or "Abram" and Abera-im or "Hebrews", since I-Berak is a Chaldean word rendered "immortal", which word might well have been applied to the river, as it was truly a Bara or demi-urge to Chaldea in the month Nisan.

Pa-Sach in Egyptian is "the Sach" (masculine). But the word Sach or Sek and its variations have so many meanings in both Egyptian and Hebrew that this name of the observance is difficult to define, while in Accadian Sak was "chief" or "leader", and in Chaldaic was a "veil", as

a Sakur was "enclosure", and Shak-ul was the attending dæmons or souls of the gods; so that Me-Shak, or our famous word Me-Siach, is Chaldean "water-veil" ("screen", Ex. 35: 12) or "covering", and would serve well as a name of the Spring inundation of the Euphrates, which would suit well with the "Mi-Shech ye" (Ex. 12: 21), not "draw-out", perhaps "cover yourselves" or "anoint ye" (comp. Ruth 3: 3), or "consecrate yourselves", as no doubt the Chaldeans used libations on the occasion, "the Sek" or "pour-out" of the Jeremiah (44: 17), the Mi-Me-Sech or "mingled-wine" of the Isaiah (65: 11), &c., and used oil and wine to anoint their Me-Shech (trans. "molten") symbols of the "cup-bearer" (*Ma-Sek-ah*) river; and so at Jerusalem the observance might well have originated in memory that the Ma-Shek-ah Nechem-Iah (Nehe. 2: 1) in the month Nisan had leave to build that town, or when on the 12th Nisan Ezra (8: 31) departed on the same mission; and Sechara is the Chaldean word "return" as used when the birds were sent from the ark to find dry land, while Sekeri is Hebraic for "strong-drink", Sachar is "drunken", Shach-ah (1 Sam. 1: 3) is "worship" and Shech-ath is often used for "destruction" or "corruption."

But Pa-Sach seems the Egyptian word; nor could it have been well applied to the inundation if it was celebrated there in the month Nisan or Pa-Shons, since that is the dry season; the barley being ready to cut the 1st of March, and the wheat about the 1st of April or at the time of this observance; and the Latin Seco, "to cut", gives us the "sickle" (Latin *Sicula*; Gr. *Zaikle*); while cHiten, the Egyptian for "threshing," responds to the Hebrew cHitt-ah ("wheat"), but Kezir is Hebrew for "harvest" and "reaper", and from Kezir comes the surgical word mis-spelled "Cæsar-ian"; and in this connection we may note that in Sic-il-y the myth of Ceres and her lost child Proserpina was located. A harvesting might represent the delivery of Isis considered as Cer-Es or Mother-Earth; and the Greek word P-Isis

(Pysis) or "nature" would seem to be "the Isis", but the statement that our word "Phy-Sic" comes from the Greek Pysis seems strained unless she was connected with Pa-Sach; yet it is worth noting that the Chaldean goddess Ishtar (A-Shetar-eth) was also called Suk-Us, though she seems rather to connect with the wine-harvest festival of autumn, called by the Jews Succ-oth, when Egypt was "hid" (*Shetar*) by the inundation as by "booths" (*Succ-oth*) or a "tabernacle" (*Mi-Shechan*).

The word Shak in Egyptian is rendered "deprive"; and Pa-Shak would be "the deprived." The Shech was also the broad collar or necklace with hawk-heads at the ends which Osiri wore. Sak is also the name of an unnatural figure of a quadruped which resembles a fat "sow" (Egyp. *Sou*). Sachas was a "wild-ox" and Sachat was a "hare." Perhaps the most significant application of the word Sachath was to a sea-ship, perhaps because the sea absorbed the Nile, or that pirates ravaged the coast; hence the evil goddess Shech-ath of the lion-head at Memphis may have represented the sea, which was detested by the Egyptians. That the sacred crocodile was called E-Me-Sech (Strabo says Such-os) may have some connection with it as a type of the Nile-child, who is always with his finger on his lips, for the crocodile has only the rudiment of a tongue; though the crocodile-headed Seb-ak is said to be a solar type.

Pa-Sach was made by the Jews to end cheerfully, yet seems a propitiatory observance, at which Sa-Aare Azz-im or "he-goats" were daily sacrificed (Ezek. 46: 23), and there is no reference to the Shah or "lamb", which word we suggest should be Shach, though Siu is "sheep" in Egyptian. This conflict of statement is further affected by the Exodus (13: 4; 23: 15; 34: 18; Deut. 16: 1), which places the observance in the month Abib, which we suspect to be Ab (July-August), the Chaldean Abu, Assyrian Ab; which would be the month Thoth in Egypt, and the first month,

when the Nile begins flooding, and there is uncertainty whether or not the rise will be beneficent or deficient or excessive; hence the haste and anxiety; for Abub is the word used for the flood or "water-spout" in the Chaldean story of the Deluge; and these deluge myths are merely the annual inundations or some excessive one of them. And the Egyptian festivals of "the rising of Sot" ("dog-star"), "the rising of Sekar", and the festivals of Thoth or Ta-cHut occurred at this summer season, though we do not speak advisedly that this was true of the second of these; and the lamb, or "ram" (*Aail*) in the case of Abram's son, was at the several towns either a child or virgin or some substitute for them, exposed to the inundation, as seems from the Aail-eth of the Sa-cHar (Ps. 22:) or "blessed of the flood-god", who was fearful of *Sech-ath* (trans. "corruption") or the evil goddess of Memphis; and the Ma-Sach-Il or Ma-Sachil Dad (Ps. 32, 42, 44, 45, &c.) were possibly songs or liturgy connected with Pa-Sach, as Sach-Ol (trans. "bereaved") seems a name for the sacrificed "child" (Gen. 43: 14; 1 Sam. 15: 33; Isaiah 49: 21; Jere. 15: 7;) or Ol or Aul; and so Toph-El is "prayer" and Tophel-Az-eth (Jere. 49: 16) and Pel-Az-oth (Job 21: 6; Ps. 55: 5) are "horror", as Pel and Moph-eth are both "wonderful", and Moph or Meph is "Memphis", so that the "lame" or Pa-Sach Mephi-Bosheth seems scarcely more Hebraic than the mediæval Mephis-Tophel-Az of the cloven-foot, while Peres and Maph-Eris (Lev. 11: 3, 4, 7) seem to mean both "cloven" and "hoof"; and it is curious that Jakob's strained "thigh" (*Jerich* or *Ierich*) seems consonant with the Athenian Erich-Thon of the serpent legs, as his "strained" (*Tek-Aa*) or "fastened" thigh or foot connects him with Mene Tek-el of "cloven-foot" (*Peres*), as his *Aal-ah* the *Sachar* (trans. "day breaketh") at this wrestling also seems significant. "The Th-Ope-eth" (2 K. 23: 10; Jere. 7: 32; 19: 6) at Jerusalem, "in the valley of the son of the Nom" (Ch-Num), to whom children were

sacrificed, confirms this, as Ape-T or Ta-Ape was the terrible Th-Aur, the "hippopotamus" (Egyp. fem. *Ape*)-goddess, concubine of Shet or Typhon, for which name the Greeks were indebted to her, as Te-Apo seems the same, while both Aur or Th-Aur and Th-Ape (Hapi) seem the feminine Nile-flood; but "the son of the Nom" or Ch-Num was different at different places; Ch-Num himself being usually husband of Sa-ti ("the inundation"), while in Greece we have Heracles wearing the skin of the Nemean lion; and Ap-Ollo was there locally called Nomi-on, and he kills Coron-is (Acheron-is?), perhaps the "horned", because she intrigues with I-Sach-ys, Strabo's Such-os or sacred crocodile, for at Apollinopolis he says they are "at war with crocodiles" (17: 1: 38, 47), and yet in Lacedæmonia Apollo had the name Sciastes, which may be Sachi-Sat-es or the sacred-flood itself, as Api-Aalu seems the "blessed-Nile", to whom the Halle-lu at Pa-Sach, and the original of the four Apollos was son of the Egyptian Vulcan, Pa-Tach (not "Ptah") of Memphis, which latter as demi-urge was much the same concept as Ch-Num the Ma-Shek-ah or Ga-Nym-ede; but Ch-Num's name Ch-Neph perhaps went to form the myth of Nep-tune, whom the Greeks called Pos-Eidon or Apis-Adon; and he disputed with Hera for Argos, and Ph-Ron-eus (the Aron?), father of Apis and Niobe, with I-Nach-us, Ceph-Isos, and A-Sater-ion were umpires, all of whom bear good Hebraic names. In this connection it may be noted that the shape of ancient galleys perhaps was suggestive of the "goose" (Latin *Anser*, Span. *Ganza*), emblem of Seb, but sacred at Rome, where the Egyptian Chon-Su seemed to have a close relation with Nep-tune as the Consu-alia shows; while the "swan" (Latin *Cygnus*; Gr. *Kyknos*) is consonant with Sechan-(us) or Mi-Shechan, and Cygnus was severally son of Neptune and Mercury and Stenelus (Satan-El?), and as Cygnus or "swan" Zeus begat the Dio-Secur-i ("Dioscuri") or divine-life of the Sichor or Nile; and so at Troy was

Æ-Sak-us who became the "didapper", the Greek *Aithur*, and Latin *Merg-us*, whence perhaps Mercury; but Neptune or Pos-Eidon was father of Nile-us by Tyr-o, whose name may be that of Athor or the fierce Th-Aur, and by Niobe's daughter he had Nestor; so that the connection of Neptune with the Nile-cults is close. So, Eri-Sich-thon, who warred with Ceres, can scarcely be other than the Aur-flood; as Scir-on was a famous robber, evidently Sachar-on, and his wife was daughter of Cycher-eus. The town Lampasakos, however, seems to present the name itself, as it is perhaps Elohim Pa-Sach or the Aolam ("eternal") Pa-Sach; and the deity's name there was Priapus, known in the classics as guardian of flocks and fruits and vineyards, as Pa-Arep is Egyptian for "the wine", and Jehoah says he is Ropha or "healer" (Ex. 15: 26), though the Egyptian "vine", Areru (Heb. *A-Neb*), or "boar", Reru, may give us the Hebrew word "cursed" (*Aruer*); and yet we must not regard Priapus as the satyr figure of the later Greeks, but perhaps as the wise concept Æsculapius, and in Hebrew Sachal is both "wise" and "foolish", as well as "cluster" and "bereaved" (*Eshcol*); and the wine or grape harvest in Egypt was in the month Epiphi (Coptic Abib), which began the latter part of June in later times.

While Sach or Sek and the forms of these often seem to indicate suffering of some sort, just as the Greek Sak-os was "a cell", "darkness", it must be noted that Earth was sterile, and there was no *Sich* (trans. "shrub") or *Aa-Seb* (trans. "herb"); then *Ad Aal-ah* (trans. "a mist went-up"), perhaps a "hand" (*Iad*) as in supplication, though Ad or Aod is rendered "firebrand" (Isaiah 7: 4; Zech. 3: 2; Amos 4: 11), and this "the Shek-ah" (trans. "watered") the land, whereupon Adam was formed out of "dust"; but as there must have been dust before this "the Shek-ah" (a feminine form) probably means "drank", as in a number of cases, and in the sense of "dried" or "drew-out" (Ex. 12: 21) or "consecrated" or "anointed"; and this

would accord with the separation of the land from the water or inundation ; but as Ethiopia or Cush came down as far as the First Cataract, and seems to have been a very civilized country, we must note the important fact that Sheku, the personal pronoun "Him" or "He" in their language, may be the controlling sense of this word, and Strabo says (17 : 2 : 3) the Ethiopians regarded God as one being who is immortal, the cause of all things ; another, who is mortal, a being without a name, whose nature is not "understood" ; hence, if he had no name, he must have been referred to as "He" or "Him" (*Sheku*) ; so that when Mosheh says (Ex. 12 : 21) *Ma-Shek-u* (trans. "draw-out") and Shek-ah is rendered "watered", and Ma-Shek-ah is the "butler" of Pharaoh whose head is "lifted up" or Issea, and Shak-UI was in Chaldaic myth the equivalent of the Hebrew Me-Siach or divine messenger, and P-Syche is Greek for "butterfly" and "soul", we seem to get nearer to an explanation of Pa-Sach, who makes the Sich or "shrub" grow, but whose cult became Shik-Az or "abomination" to the Jews because represented perhaps by a "goat" (*Az*) or the "tree" (*Az*) into which the coffin of the murdered Osiri grew, which was a "tamarisk" (Egyp. *Asar* ; Heb. *Eshul*), though Nar was the special tamarisk of Osiri, and in Chaldaic Nar (Heb. *Nahar*) meant "river" ; while Sek-Ari, if we allow the *Ari* ("maker") of the Egyptian, would give us Shek- or Sek-Ari as "He the Creator" or demi-urgos, and Pa-Sach would be "the He" as a double-definite for the Divine Name which could not be uttered save to the initiate at the mysteries, when knee was to knee, heart to heart, mouth to ear, since no name of him could to the vulgar express more than an attribute or mutilated idea of "Him" ; and so Jakob received the word by a touch on his "knee" (*Bar-uch*) when he asked Baruch or "blessing," though "in *Caph-Ierich-o*" (trans. "hollow of his thigh") seems something in "secret" (*Ceph*) ; but the word Ierich or Jerich curiously connects with the Orphic

trinity (Cory, "Ancient Fragments", p. 355), Metis ("will") and Phan-es or Eros ("light" or "love") and Eric-Apæ-us ("life" or "life-giver"), which Herodotus says Orpheus got from the Egyptian mysteries, but which initiation enabled Jakob to see the "face" (*Phani*) of Esav at Penu-El, which Phan-es is perhaps expressed by Phenomena or the visible work of the Orphic demi-urge called Phan-es, from which word came the bird called Phen-ix, the Egyptian Ben-u (Heb. *Ben* "brother") as well as Phenicia, as this mythic creature was the soul of Osiri or his intelligent manifestations; as Phenich was also the "palm" in Greek, the Egyptian Bai (*Ba*, "soul"); and that the Ethiopian "He" or "Him" (*Seku*) was Osiri the Greeks testify by saying the former had two deities, Jupiter and Bacchus, and they identified Bacchus with Osiri. So, the Shi-Shak (1 K. 14: 25-26; see the priestcraft of the 2 Chr. 12: 2-12) who came against and plundered Rechoboam seems the river Zerach (2 Chr. 14: 9-15) or the ruddy Nile of Ethiopia in an evil humor, so that the later priesthood reward the pious Asa (1 K. 15: 11-15) by letting him defeat a billion Ethiopes; for the red flood comes in judgment or as Rechoboam's typical scorpion (Heb. *Akarab*; Gr. *Sk-Orphios*; Latin *Sc-Orpio*), and the hieroglyph "scorpion" is called Seth.

The young saint Joshi-Ehu or "Josiah" is identified with Pa-Sach (2 K. 23: 22), called Obed-ah or "observance"; a word which suggests Abyd-os as well as the languishing white-Nile or Obaid. It is claimed that he revived Pa-Sach after five centuries of dis-use, though the books Jeremiah and Zephaniah, avowedly contemporary, are silent as to this; while the zealous Chronicler (2 Chr. 30; 21-26) has it that some eighty years before Josiah a Malech called "Hezekiah" or cHezeki-Ehu or -Iah observed it, and that Shelomeh also did; but the silence of the Isaiah and the 2 Kings as to this conduct of cHezekiah, and that of the contemporary Hosea and Micah, seems unfortunate. Probably

Josiah typified the observance, as he seems the Ha-Dad Rimmon worshipped at Megiddo (Zech. 12: 8-14; 2 Chr. 35: 24-25), and at 'Ar-Magiddon (Rev. 16: 16) he was to be avenged; and Rimmon or Ra-Amen is the "ram" or "lamb" phase of Deity, or Isaiah's (65: 16) El-Ohe Amen, while Je-Did-ah was Josiah's mother. And Herodotus (1: 159) confirms the account of a battle at Magdolus, saying Nech-os there defeated the Syrians; but here arises the curious complication that (Ex. 14: 2-31) it was at Migdol, before Ba-Aal Zephon "over-against" (*Nich-acho*), that the *Iad Gedol-ah* (trans. "work great") or "hand great" overthrew Pharaoh, though the use of Pi-ha-cHir-oth or "mouth of the caves" suggests the "bull" (Heb. *Phar*) of Mith-Ra, sacrificed at the mouth of the cave, or (Ex. 29: 11-14) the mouth of the Ohel or "tent" as a sin-offering, for the month which precedes Nisan was the Egyptian Par-Muthi, which in Hebrew would mean the "bull-dead", for the death of Apis or the sacred bull was a season of great grief in Egypt even when his age of twenty-five years required him to be killed; but the Aail (Ex. 29: 18-21) seems a "child" (*Aol-ah*), not "burnt-offering" save in that sense, of savour *Nich-ocha* to Jehoah, or a substitute for a child, and young Io-Shi-Ehu may suggest the Shah or "lamb" slain at Pa-Sach, with Ehu as the wail of grief. At Mount Kitheron or Cither-on in Greece there was perhaps a yearly observance of the death of Pen-Theos, or the "afore-God" as a Greek might have understood it, for Pan nursed Bacchus, and in the Bacchæ the old year is torn to death for the new, as Euripides relates, and Kitheron may get name from the cHeten (Egyp. "threshing") or the cHitt-ah (Heb. "wheat")-harvest; and the greater Dion-Ysea (Adon-Issea) or "god-renewing" was celebrated at Athens in March, or at the vernal equinox, as was "the Delivery of Isi", and the name Eu Sat-ai applied to it seems some reference to the victory over Shet or the inundation. The story of the seizure by David of Bath-Sheba, the murder of

Aor-Iah by placing him in the *Mul Pan-i* (trans. "fore-front") of the battle, the death of the child on the seventh day, the refusal of David to eat till that time, the Sech or "anoint" of himself when the trial is over, seem to illustrate the Pa-Sach. And so Jereboam's son (1 K. 14: 1-18), who was much mourned; for the sickly white Nile appears in April in a rise of two feet, but lingers on till July when supplanted by its red brother from Cush.

The cup of Hallel or cHal-El drunk at this festival is not mentioned in these Hebrew accounts of it, though it seems the Meni Mi Me-Sach or "fill-up mingled-wine" of the Isaiah (65: 11) was probably at Pa-Sach. Paul (1 Cor. 10: 16) calls it the "cup of blessing" (Heb. Baruch). But Shachar or Sachar (trans. "drunken"), as Noach, Nab-al, and others, as well as the Sekari which Shimshon and John Baptist were not to drink, called "strong-drink", perhaps refer to this sacra-mental cup or libation. Indeed there seems to have been a conflict over the adoption of this observance or its ritual features. The attack in the Amos (5: 26) on Sicc-uth your king and Chiun (cHon-Su?) are not clear, but the enemy of Jeremiah (20: 1; 21: 1; 38: 1) was Pa-Shachur, not "Pashkur", son of Malach-Jah or of Aimer, overseer of Beth-Jehoah, and he perhaps personified the observance, as we hear nought of it in the Jeremiah, who tells Pa-Shachur he prophesies *Shekar* (trans. "falsely"), which of course means he represented an opposite worship. And yet, while the later Shikk-Uz or "abomination" of the Isaiah and the Daniel were the signal of revolt in the first century as well as with the Maccabees, we find Pa-Sach as an observance holding its own in the time of Jesus, as to this day.

We advance these suggestions. Any solution we offer as to this observance is more honorable to the brave descendants of the Jews who defeated Antiochus, and who died by the swords of Vespasian and Hadrian, than the priestly device that six hundred thousand men able to bear

arms (Num. 1: 45, 46) ran away from Egypt with stolen jewels; any should he accepted rather than that Jehoah directed this.

That Pa-Sach seems called "Feast of the Ma-Zoth or Maz-oth" (Ex. 13: 3-10; 23: 15; 34: 18), rendered "unleavened-bread", is perhaps due to a union of the two observances, as the latter is clearly called a harvest festival. "Leavened bread" was called Chem-Ez.

CHAPTER XI.

OTHER RELIGIOUS OBSERVANCES.

THE injunction was (Ex. 23: 14-17; 34: 18-23; Ezek. 45: 18-25) for three observances, but the Ezekiel does not provide for Shebu-oth. It was also called "Feast of the Kezir" (Ex. 23: 16), which is rendered "harvest", also "reaper", and followed by Bi-cHura-i Ma-Ae-Shech or "first-fruits of thy labors"; which Ma-Ae-Shek accords with the opinion we have expressed that Pa-Sach was perhaps formerly observed in the month Abib or Ab (June-July). The Shebu-oth took place the 6th of Sivan or about May 20, which month Esav corresponded with the Egyptian month Epiphi (Coptic Abib) originally, and Herodotus (2: 153) says "Apis in the language of the Greeks means Epaphus," which Epaphus, also called Manes and Achor-eus, founded Memphis, and was killed by a hippopotamus, as Adonis by a boar. Pen-Tac-ost is another name for the observance, said to be Greek. That the names Shabu-oth and Pen-Tac-ost were given it because of its celebration of seven weeks or fifty days after the beginning of Pa-Sach is generally believed. If it came from the Egyptians it fell there at a very sultry season, during drouth and dust, when the Sim-oom occasionally annoys, and the frequent "whirlwind" (*Zeba-ah* as now called) of sand is a moving "pillar" (Heb. *Ma-Zeb-ah*) or "circuit" (*Sab-ab*), five hundred to seven hundred feet high, while these are the result of the hot south wind called yet Kam-sin (Heb. *Chemesh-im*, "fifty") which blows for a period of

"fifty" days, from April till June, and which might represent the fiery tongues of Pen-Tach-ost (The Acts 2: 2); and possibly to this wind was ascribed the languishing of the White-Nile, which begins its rise in April, but does not increase any for about three months, and hence is "face-bound", which in Hebrew would be Pen-Teka, and this would accord with Sheb-ath as "captive", as Job (42: 10) "turned his captivity" (*Sheb Shab-ath*), for Job dwelt in Auz or Uas as the Egyptian Thebaid was called, and the White-Nile has long been called the Jeb-El or Geb-El (comp. *Aob-il*, "river", Dan. 8: 2, 6), wherefore the Aob or "familiar-spirit" which speaks ti-Shak or "low" out of the dust (Isaiah 29: 4), and to whom the "obel-isk" (Gr. Obeli-Skos or -Sakos), perhaps Hebrew Abeli-Sak or "mourning-sackcloth", and to whom was given the A-Zob or "hyssop."

Shebu-oth as "weeks" or "seven weeks" seems also to us as less tenable than to connect with the word the seven mouths (Herod. 2: 17; Strabo 17: 1: 18) which drain the Nile, and which may have given number to the seven Hathors or "Fates" of Egypt, as these in Phœnician or Hebrew may have given name to Sib-yls. We have, however, spoken at length on the word Shab and its variations in discussing the observance of Shabb-ath.

Iom Chippur-im ("Yom Kippor") is rendered "day of atonements" or expiations. It was ordered to be observed about the time of the autumn equinox. Chepher is rendered "to propitiate", "bow-down", "cover", "hairy." cHeph and cHeph-ah and cHeph-Esh (com. Greek Hephæstos) are applied to the "covered" head of David, the "disguised" Sha-Aul, the "disguised" widow of Tekoa, &c. Cophar and Gopher are rendered "cypress" tree, which is deemed an emblem of sorrow at this day in the Orient. The Tebah of Noach was "Chaphar-eth with Caphar" (trans. "pitch with pitch"), while the Tebath of the infant Mosheh was "ta-cHemer-ah with cHemer and

Zeph-eth" (trans. "daubed with slime and pitch"); but in Egypt the Chepher (Ch as K) or "scarabæus" (Gr. *Skor*) was only put usually on the outside of the "lid" (Cheppor-eth or "mercy-seat") of the coffin of the dead, and often on his breast, as it perhaps meant the body would rise again. The Beth-Chepor-eth of the Jews was the holy-of-holies or arcanum. Blood was sprinkled on the "lid" or "mercy-seat" (*Chephoreth*) at certain Jewish sacrifices, and on it the two Cherubs stood with out-spread and sheltering wings. On the Egyptian entablatures the veil which concealed the ark bears on it the Chepher or scarab, and Scarab may be the Latin for "Sa-cHar-fly" as Ab is Egyptian for "fly"; perhaps "fly of the Sichor", in Hebrew phrase, as the last syllable in Ba-Aal Zeb-Ub is said to mean a "fly." Some Egyptian priests are also shown with the Chepher or Scarab on the breast of their long robes, and the insect is also represented with outspread wings upholding a globe; was particularly sacred at Memphis and Heliopolis, and is found embalmed at Thebes. The pigmy figures of Pa-Tach or Patach-Osiri-Sekari wear the insect in repose on their head, but the god Ka of the frog-head, who seems to represent Cha-os, wears it on his head in an upright position; while there are figures of the deity Chepher not only wearing it in that position on his head, but sometimes as wearing it as his head. Birch thinks this Chepher deity was a solar type, and Wilkinson says the Scarab was a type of demi-urge or maker, and of metamorphosis. Certainly the connection of the day of Chip-pur-im with the autumn equinox or passing of the Sun would indicate that with the Jews the Sun was going or had gone into hiding, or that vegetation was, and this would coincide with the Egyptian observance of "the loss of Osiri", save that at the autumn equinox the Nile is at full flood, and could not thus be lamented; but in Egypt this famous observance had drifted forward with the imperfect calendar till at the time of our era it fell on or

about the 1st of December,* when the Nile had retired; and yet had it been observed at the autumn equinox the grief would have been for Osiri drowned by Sheth or the flood, in which case Osiri would represent the land of Egypt, and this probably before the Nile was made beneficent by a canal system. It is not at all to be allowed, however, that the Jewish observances were otherwise than thus shifting or that their calendar was accurate. But, certainly, we must not look alone to the Egyptians for the similarity with the Jews of these religious observances, which were doubtless in substance the same from the Tigris to the coasts of Portugal; yet in speaking of the goat to Az-Azel we find nought like it save in the Persian custom we have herein mentioned in speaking of that concept; which, by the way, the Ezekiel does not mention, and which may have come in some time after Persian dominance.

That Iom Chippur, however, may mean also the Cabir-i would not conflict with what we have said, as only one of the brothers perishes, while the Cherubs also seem to represent them, though in Egypt these were Isi and Neb-ti (Neph-thi) guarding the dead Oziri, as Mary and Martha guarded the dead El-Azari at Beth-Any or the house of the "appearance" (Egyp. *Ouon* or *On* or *Unnu*), since it was the former who cause two wives to Jakob, to El-Kanah, to Lamech, two daughters to Lot, Sarah and Hagar to Abram, &c. We take it that Kabir and the Gibbor-im, perhaps the Egyptian Kheb-t, a "shade" or *geni* or *dæmon* (Heb. *Kabor*, "pit", "sepulchre") are perhaps forms of *Chebar* (trans. "glory", "glorious"), and the *Gibbor-cHail* or "mighty-man of valor" refers to the giants and demi-gods of a legendary time such as that of St. George and the Dragon, but based on physical phenomena, as the sleeping Sun or Earth or river after the year's work is done; hence

*The Egyptian year began July 20, and yet by not counting the extra six hours of each solar year they allowed their festivals to gradually move around the whole of the calendar. They had a regular and a vague year.

the Jewish Iom Chippur is of the like ideal and of the same family of names, and was a lament for the reposing giant or demi-urge, perhaps typified by the constellation Orion, the Egyptian Seh or Sech, whence the classic Dio-Sekar-i or divine Osiri-Sekari was converted into Dios-Kuroi or "divine-children" of the Greeks as representing both the living and dead phases of him who half the time was hidden behind the "veil", and so "the veil of the Me-Shek" (Ex. 35: 12). The twin brothers are connected with the cult of Mith-Ra, which passed from the Tigris to Rome, where it was the most formidable rival of Christianity in the second and third centuries, and the Rig-Veda says Mith-Ra was "god of day", while his name was given in Persia and Cappa-docia to the same month as the Tishri in which Iom Chippur is solemnized, and so (Ex. 29: 10), as in the familiar figure of the youth in the Mithraic figure sacrificing the bull at the mouth of the cave, we see the bull sacrificed at the door of the "tent" (*Ohel*). Nor need we understand else than this sombre ritual or worship of the dead Gibbor or Chippur or Me-Siach when we read of the A-Chabor or "mouse" (Isaiah 66: 17), perhaps long identified as a name with the sacred Aron (1 Sam. 6: 4).

The feast of Succ-oth followed a few days later or we would now say the first days of October. It was also called the feast of A-Siph (Ex. 34: 22) or Jo-Seph, rendered "ingathering"; while Succ-oth is rendered "tabernacles" or "booths"; but these definitions are not to be taken as the only meaning. In the Nehemiah (8: 17) the introduction of this observance at Jerusalem might be inferred, since it is there said it had not been practiced since the time of Joshua, and that was nearly a thousand years before, but this contradicts the Ezra (3: 4). Succ-oth is supposed to celebrate the vintage or grape-harvest; and so the Oscho (Socha)-phoria at Athens is rendered "grape-bearing"; but from whom did the grape get its name or to whom did it give its name at this thanks-giving? At the Greek cele-

bration (Plutarch, "Theseus") the people cried El-lel-eu-Jou-Jou, which is the Hallel-u-Jah or "Praise ye the Lord" of the Psalm (113: 1, &c.), sung as the Hallel; "the first of which confused sounds", says Plutarch, "is commonly used by men in haste, or at a triumph; the other is proper to people in consternation or disorder of mind" (comp. Ex. 12: 11); and he adds that they carried boughs in honor of Bacchus and Ariadne the daughter of Minos, "and sang of Eiri-Sione as the giver", just as the Isaiah (52: 1) is found to sing "*Aori Zion*" (trans. "Awake Zion"), and one cannot well doubt that this is a song to the Aor or "Nile-goddess" for Ariadne (*Aori-Adon-e*) is good Hebrew for her title; though it would also mean the "goddess of light", which would fit well with the death of Ariadne at Nax-os or "Night"; but another legend makes her the wife of Bacchus, that is Osiri, and hence she is Isi-s, whose tears for Osiri were the Nile-flood in one of these phases, and this occurs at the time Succ-oth and Oscho-phoria were observed; and so Cicero identifies Ari-Adne with the Hades-queen; but whether Zion or Sione applies to the zone or girdle of the goddess, or to her special name at Zoan (Egyp. Zan) or Tanis, or to her as mother of "sheep" or "flocks" (Heb. *Zoan*), or to her as Zan-ah or "harlot", or Ama-Zon, &c., was perhaps a question of locality.

We may connect Succ-oth with the Babylonian Suk-Uz, worshipped in Canaan (2 K. 17: 30) as Succ-oth-Benoth, and she may have given name to Shech-Em or "Shech-mother." Re-Bekah at the Shek-oth or "trough" seems the Bam-Byke (Persian *Bumi-Baga-a*, "Earth-goddess") or Hiera-polis goddess on the upper Euphrates, but as a waterer she seems Aphrodite or Eu-Purath, the Ephrath-ah goddess at Bethlehem; and so Mosheh found his wife at the "Har-hat-im to the Shek-oth" or "the troughs to water" the Zoan or "flocks" (Ex. 2: 16); while the first pair had "aprons" if cHag-Aor-eth does not mean the "feast" (cHag) of the golden inundation, such as *Eli-Shaa*

(Egyp. "blessed Sa" or "flood") could make when he "stretched" (*Ie-Gehar* or *J-Eor*) on Shun-Em's or the lotus-mother's child.

The two accounts Strabo gives of the orgiastic festival *Sacæa* and its origins differ widely, but he leaves the impression that the Persian goddess *Anait* bore the name; and he connects one of these accounts with a defeat by *Cyrus*



Sechath or Sechat, the evil-goddess at Memphis; with the cat or "lioness" (Egyp. *Pachat*) head; called also *Bubastis*, &c.; but she carries the life-sign and the lotus-staff.

of the *Sac-ae* or *Scythians* (*Sachith-ians*), whose outlandish costumes were perhaps so imitated at this vintage festival as perhaps to have given name to the goddess; while from *Herodotus* (7: 64) it seems clear that *Sc-yth* and *Sac-yth* are the same word; and the shrine *Succ-oth* on the *Jordan* was called *Scytho-polis* by the *Greeks* and *Romans*, or "city of *Succ-oth*," but their name gave rise to the improbable story that the *Scythian* migration which destroyed *Nineveh* and the *Assyrian* monarchy, about B. C. 620, had originated the name of the place. The *Chaldean* or *Accad-*

ian Suk-Uz or Suk-Ush seems the virgin Earth rendered prolific by the masculine Euphrates or by the Sun, since she is there connected with the month E-Lul (August-September) or the harvest season, and this name of the month was common to the peoples of west Asia, suggesting Hallel or Allel-eu, as well as *Lal-ath* (trans. "ready-to-be-delivered") the mother of Ai Chabod (1 Sam. 4: 19), as well as the "night" (*Lil-ah*) the time of fecundity; and in the divine dynasties Suk-Uz is made wife of Geb-Il, also called Ish. But Ellet-El is still a joyful cry of Abyssinian women on public occasions, and perhaps we might look to their Sak-u ("He" or "Him") as the masculine of Succoth, the mysterious "She" or "Her," which in that case would be a name of Isi-s (comp. Herod. 2: 61, 170; Strabo 17: 2: 3); and so the Hebrew word Hua ("He" or "Him") suggests Je-Hoah.

There were other holidays or festivals, but these are the more notable. The Pur-im is only mentioned as such in the Esther, and we mention the book elsewhere. It seems to be the rise of the Euphrates or Pur-ath, formed by the Pur-at and the Merad, both of which flow from Ar-Arat or Ur-Urad, and they begin their rise as the snows begin to dissolve in the month Adar. The Merad seems of like name with the Chaldean god Merod-ach and the Assyrian Nim-Merod, and hence Mored-ecai or Mordecai; the Greek form being Mardocheos (2 Macca. 15: 36). The Jews of the country districts may have assimilated this Persian festival with the defeat and death of Nicanor at Hadassa, 13 Adar, B.C. 161 (1 Macca. 7: 48-49; 2 Macca. 15: 36), and hence in the Esther (2: 13) the heroine is also called Hadasseh, which is feminine of the Greek Hades or Pluto; and the Hellenized Jews of the cities may have devised the story to counteract its association with Maccabaios. The date of the book is evidently sometime about the middle of the first century, as Philo does not mention the story and Josephus does. The word Aph-Rodite seems to be the Euphrates,

but in the story Esether or Hadass-eh seems to represent the lesser Pur-at, which was the *Bath-Dod* (trans. "uncle's daughter") or "love" of its mate the Merad; but in most countries save parts of Greece the fecund goddess was the queen of Hades, and E-Sheter is the "hidden." It is probable that pains are taken in the story to identify her with the love-goddess and queen of Hades, to whom the "turtle-dove" (*Tor*) was sacred, and hence the *Tor* (trans. "turn") of Esether (2: 12, 15); and she goes to the harem (2: 16) in the month Teb-eth; and hers was Esether's Mi-Sheth-ah (2: 18), &c.; at which point the story seems to have at first ended; for as Mi-Sheth-ah she becomes the flood-goddess, the Nubian Sati; and hence, as the story thus stands (1:—2: 18) it possibly connects with the story of Gid-Aon and Pur-ah (Judges 7:), and the choosing by the manner of "drinking" (*Shith-oth*); for of course if the festival was that of the rising Pur-at it must be very ancient.

The rite of "circumcision" (*Mol* or *Mul*) seems to be derided in the Jeremiah (4: 3-4; 9: 23-25). The practice was common to the Egyptians, Arabs, and others, and practiced in Australia and South America by the aborigines, but perhaps was not general among the Palestinians or even the Jews till a late date. The Ezra and the Nehemiah fail to notice it. The last six chapters of the Ezekiel, which perhaps contains the earliest draft of the Jehoist ritual and ordinances, seems clearly to show that circumcision was "nationalized" after the Captivity, as the uncircumcised had been ministering in the sanctuary up to that time (Ezek. 44: 7-9). We have accounts of the youth of Shemuel and Mosheh, written perhaps later than the foregoing, which say nought of this rite being performed on them; but on the contrary Mosheh was not circumcised, and hence could not speak to Pharaoh (Ex. 6: 12, 30). It seems to have been a "reproach" (*Char-Eph*) in Egypt (Josh. 5: 9) not to be; a word rendered "contempt" and "nakedness" Dan. 12: 2; Isaiah 47: 3), but also "autumn", "winter."

Char and Mul both mean "cut-off." Probably the rite was a substitute for human sacrifices, as to Mol-och, or to the rain- or flood-god, of which the strange story of the Edom or "red" or "man" water (2 K. 3: 4-27) may give us an idea, as Kir cHares-eth seems a shrine of the Egyptian cHorus or Horus (comp. Isaiah 19: 18) who was perhaps the same as Apollo Loxias, or the Lycæ-an Zeus, to whom Pausanias (8: 30) intimates that humans were sacrificed when an injurious drouth prevailed; and the *Bek-ir* (trans. "eldest" son) of Me-Sha corresponds to *Bach*, Egyptian for "phallus." But the sacrifice of the Nile-child was perhaps to render the inundation normal, or neither deficient nor excessive; yet the cHoreb-oth Zur-im or "sharp knives" of Joshua may express this only on the side of *cHoreb* ("drouth"), unless Aar-Aloth (Joshua 5: 3), rendered "foreskins," also express the "Nile-highest." cHoreb was the place whence came Mosheh with his message to Pharaoh about the first-born, and his "lodging-place" or Mel-On we take to mean the "revelation" (Egypt. *Un* or *Ouon*: also "day") of "circumcision" (*Mel*), which, Mosheh disregarding, Jehoah sought to kill him; but his wife, seeing the danger, cut off with a Zer their son's Aar-El-oth, and said "That a *cHath-An*" (or "sin-revealed") "to me"; and when Jehoah desisted she said "a cHath-An" (or "a revealed-sin") "of bloodshed to Mul-oth";* which latter word suggests the Mul-itta of Herodotus (1: 131, 199) to whom perhaps only sterile women went, as also the nurse Amal-Thea of Zeus, one of whose horns as a goat was the cornu-copia. Mil-e (Ex. 32: 29) is rendered "consecrate" as well as "filled" or "ful-filled", it would seem, and there were houses of or to Mill-Oa at both Jerusalem and Shechem; and

* In Hebrew *cHeth* means "fear" or "terror", and hence the "Hittites" (*cHitt-ith*); and *Anah* is sometimes (Gen. 41: 16; 1 Sam. 9: 17) used in the Egyptian sense, for in these two passages the words "answer" and Jehoah "said" are both seen to be divine "revelations"; so that cHath-An seems to us "terror" or "sin" (Heb. *cHatt-ath*) "revealed" [not to be circumcised].

the rite must have been a sign of brotherhood among the Egyptians, perhaps a guarantee against violence from one another, since their custom of fetching home the phallus of their slain enemy may have been to show innocence of the death of an Egyptian; for which reason perhaps David was required to bring back the Aaral-im of the Philistines. That it was done in honor or memory of the mutilated Osiri might appear from the Zer or Zur-im used by Zipporah and Joshua to effect the purpose, and the houses to Mill-Oa may have meant him; and it seems that in south Italy there was a giant or deity called Mil-o, certainly a phase of Hercules, for Heraclea or Sir-is (Strabo 6: 1: 14) was the old capital there, and Sar-is is Hebrew for "eunuch" as well as the name given by Pliny (5: 9) to the blue-Nile or Azerak; this Mil-o being caught in a tree as Osiri was; so that we suspect the word Mal-ach, Mol-och, and its forms, applied to the Tyrian Heracles, to be a name of Osiri, and he a personification of the Azer-ak or Siris to whom the Aar-Ol was sacrificed or "cut" (*Mul*), for Strabo says the river flows from a large lake called Psebo, now Zan-i, and "the Seb" was the father of Osiri, and so the Seb or "star" Siri-us or Sot indicated the fullness of the A-Zer-ak.

That the Jews circumcised after the child had lived seven days, or a lunar phase, might tend to show that the Moon cult was involved, but it does not seem that any particular age was required in Egypt, at least to the time of puberty. That the rite was sanatory, and not religious, we cannot agree, no matter how wide-spread it has been found.

CHAPTER XII.

DATES OF THE HEBREW SCRIPTURES.

IT must appear from what has been said, or from any other unbiased consideration, that the social and religious institutions of the Hebrews, or the tribes and peoples of Canaan, were essentially in harmony with those of the nations around them; certainly till down to the days of Ezra, and we think to the epoch of Maccabeus. It seems to us that it was rather to the latter period that we must assign their literary productiveness, when "Zion travailed and brought forth her children" (Isaiah 66: 8). How much of these originated within themselves, and how much is adapted from neighboring sources, would be better known had not the literature of Egypt, of Phœnicia, of Babylon, &c., practically or utterly perished. The hill fastnesses of Judea, her caves and rocks, like those of Greece, were more secure receptacles for treasures of this kind than open plains of more opulent regions. Of these latter, the few fragments which have survived, mainly by means of rock inscriptions, tend to impair the sacred while they tend to sustain the secular value of the Jewish writings. But that these writings, some of which challenge our homage by their sublimity, their pathos, their mysterious allusions, should be deemed as a whole a sacred series is a miracle more astonishing than any wonder which they set forth, since we are taught that they are divinely inspired, and that even the atrocities they record were divinely ordered in behalf of a people who are shown to have been polytheists, polygamists, snake-worshippers, idolaters; who burned their children as sacrifices, who butchered their foes to the last suckling child, and who honored traitors, assassins, and prostitutes

who served their interests. Happily for the Jews, and for the credit of humanity, these records were composed long subsequent to the incidents they perpetuate, though the lesson they inculcate, that any crime may be committed in the name or for the sake of God (Ex. 32 : 26-28 ; Deut. 13 : 6-10, &c.), has been as potent and malign in the minds of Mohammed, Omar, DeBouillon, DeMontfort, Louis XIV, Bossuet, as in those of Caiphas, Nero, or Dioclesian. Indeed, the ritualistic portions of the Scriptures are expressly denied as having been given as therein stated, and this denial is by an authority within itself, and of equal weight and sanctity with the other parts (Jere. 7 : 21-23 ; comp. Isaiah 1 : 11-17) ; hence it might be urged, on a familiar legal principle, that the secular narratives are alike fallible. Casual investigation, however, suffices to show that much of these writings do not pretend to be as ancient as many people believe.

The positive claims of this literature are that the nationality (genealogy) and religion of the Jews are of great antiquity, and that they were, despite their vicissitudes and calamities, the particular people of God ; claims which others of the ancients were prone to set up. But, as to the antiquity of the writings, it must appear that passages occur in each of the books which even the uncritical will view as reducing them to more recent date than most men ascribe to them. Internal evidences of their dates shall be now briefly pointed out.

In the Genesis the use of the word *Sar-Oph* (trans. "chief-baker") is to be taken in connection with the well known historic averment that Ptolemy I, who ruled Egypt from B.C. 323 to B.C. 284, introduced the worship of Sar-Apis against the wishes of the Egyptian priests ; the "chief-baker" being "lifted-up" (*Issea*) to death, and Sar-Apis being deity of the under-world ; Herodotus not mentioning Sar-Apis among the deities of Egypt when he was there a century or so before. Then, mention of the Medes (10 : 2),

and of Kittim (Citium as chief town of Cyprus, 10: 3), are evidently subsequent to the time when these two peoples had come upon the historic stage, which as to the Medes was about B.C. 600. That the Genesis was written after the beginning of the regal times, say B.C. 1050, also appears (14: 17; 36: 31). Again, that Abraham and Isaac were forbidden to marry Canaanites (24: 3; 28: 1, 6) could not have been known to their descendants even down to the time of Nechemiah (10: 29-30; Ezra 10:), and indicates that their story was written to illustrate the doctrine of exclusiveness which was established after the "Return." The further statement that "the Canaanite and Perizzite dwelled then in the land" (Gen. 12: 6; 13: 7), as they did in the days of the Ezra (9: 1), seems meant to show that the patriarchs were adherents of Ezra's law of exclusiveness. Again, the attack on astral-worship (Gen. 1: 14-18), on the serpent-cult or Mōsaism (1: 24-30; 3: 1-21), both of which existed during the exile, are further evidences of post-exilic authorship. The hands of the priestly theocracy are further shown (47: 26). To which must be added the utter lack of effort to conform the practices and creed of the populace and the kings to those set out in the Genesis and other books of the Hexateuch, unless this silence was meant to bring royalty into disrepute.

The book Exodus stands for "an everlasting priesthood" (29: 9; 40: 14) such as was established or at least begun by Ezra and Nechemiah, about B. C. 440. The holiness of the seventh day, scarcely mentioned in the other historic accounts, and which Nechemiah (10: 31; 13: 15-22) seems first to have enforced, has a death-penalty attached to it perhaps by some one later than he (Ex. 35: 2). So with the sacrifice to any god save Jehoah (22: 20), which never could have been dreamed of even down to the time of the post-captive Jeremiah (44: 15-19; Judges 18: 30), and the violation of which ordinance appears in every page of the annals. So, also, the law against false evidence and that

against murder are not observed by David (2 Sam. 12: 31), or by Shemuel (1 Sam. 15: 32-33); or by Mosheh (Num. 31: 17), no, not by Jehoah El who gave these laws (1 Kings 22: 15-23; Deut. 7: 16). The command against lawless desire seems unknown to David (2 Sam. 11: 2-27), and it would seem to Jehoah himself (Num. 31: 35-40). The command against adultery (intermarriage or adulteration with other people), alleged to be a capital offense (Num. 25: 1-18), was evidently unknown all along till Ezra and Nehemiah set up an ordinance against it, to which time the contrary was constantly practiced.

The Leviticus also attests (26: 34, 43) its post-captive date, which passages seems written by the author of the Jeremiah (2 Chron. 36: 21); and other parts (Lev. 26: 36, 41, 44) are notices of the Captivity. The *Per-Ush-im* (whence Pharisees) or "separation" from other peoples (20; 26) is the achievement also ascribed to Nehemiah (9: 2); while the "crowning" of Aharon, "as Jehoah commanded Mosheh", is the priestly refrain, six times repeated, which shows the post-exile hierarchy.

The book Numbers is among the later parts of the Hexateuch, as it widens the distance between Aaronites and other Levites, degrading the latter to mere servitude to the priests (3: 5, 9; 4: 17-20; 8: 19; 16: 10, 40; 18: 7). It also allows these priests, secure now in civic strength, to do murder when the law of Ezraite exclusiveness is violated (25: 6-13), and emphasises this law (33: 50-56). The purpose mainly of the book seems to be to glorify the house of Aharon or of Zadok, which was in power at Jerusalem before the Maccabean dynasty, B. C. 160.

The Deuteronomy (*Ellah Debir-im*, trans. "These be the Words")* shows its post-captive date (28: 36, 41, 53, 63;

* *Debir* is "word", "oracle", "speech"; hence *Debor-ah*; but the word *Ellah*, while occasionally translated "these", is also "goddess", "tree", and *Ealah* is "leaves" (Gen. 3: 7) though in the feminine singular; so that the *A-Zibbea* (trans. "finger") or *Sib-yl* may be suspected by those familiar with classic story.

29: 28; 30: 3, 8). It is as fierce in Ezraic exclusiveness as an established fanaticism could write it (7: 1-6, 16-23; 20: 16-18). Portions (13: 1-5) seem taken from the Jeremiah (29: 8-19). Its Jhoah-ism sounds the lowest depths of theologic bigotry (13: 6-18) and the utmost zeal for morbid exclusiveness (2: 34; 3: 6; 7: 2, 16; 14: 21; 20: 14, 16; 23: 20). The book seems designed to accentuate this exclusiveness, as well as to concentrate the Jehoah worship at the Jerusalem temple (12: 11, 14, 21; 16: 5-6; 26: 2). It acquaints us with the fact that the names Jehoah and "Jew" (Jehud) are the same (28: 10).

The Joshua or Jehoshua purports to be the history of the Israelites within about the period B. C. 1450-1400. Its whole tenor is denied by the Judges (3: 5-6; 11: 26), by the Ezra (9: 1-2), and by other evidences. The horrible atrocities of the alleged conquest of Canaan, especially set forth in the 10th and 11th chapters, seem written merely to impress the teaching of Ezraic exclusiveness; and this was not practiced even in the religious services till a thousand years later (Zech. 14: 21; Ezek. 44: 7). The separation of Aharonites from the Levites (21: 8-19) is believed to evidence late authorship; and so allusions to what exists "unto this day" (6: 25; 8: 28; 9: 27; 14: 14; 15: 64; 16: 10, &c.). The last three chapters are especially Ezraic. There is, of course, no reasonable belief in events such as are told in the Joshua, and which antedate the fables of Troy's fall and of Rome's foundation by several centuries.

The "Judges" (*Shaphat-im*) is valuable as a compilation and explanation of several local cults, though arranged in series or sequence for historic purposes. The country towns had deities and shrines of their own (Jere. 3: 6; 11: 13) in the days of Jeremiah, and the Judges is a partial theogony of Canaan. Some Jhoavist Hesiod gives the exploits and adds the vices of *Cal-eb* (tr. "dog") of cHebron, Je-Path-ach, Gid-aon and Abi-Melech of Shech-em, Shimshon of Zor (Tyre), Ja-Aal of Kadesh, Deborah, Tanoth or

Mizpeh, Echud, Sham-gar, Jair, Michah, &c., who are reduced to the rank of Shaphat. The Judges contradicts the supposed extermination of the Canaanites (1: 1, 21, 29; 2: 1-5; 3: 1-5), and thus incidentally impairs the whole of Jehoah's promises to Mosheh and the patriarchs, as alleged long after. In one place (18: 30) the connection between Mosheh and Jehoah is practically ignored, though the shrine at Dan to A-Don-is, where the *Pes-El* (trans. "graven-image") or Apis-El must have been the calf-god (comp. 1 Kings 12: 28-30) or "the One" (*ha-A-Chad*) put there by Jereboam, with whom the Hebrew Adon-ai (trans. "Lord") was doubtless fully identified before Ezra's time. The Judges as a whole seems free from Ezraic or hierarchic influence, and presents Canaan in a wholly different light from that of the Hexateuch; but its stories are mostly of Har Ephraim or G-Ilead series, implying theophanies, as Eph-Raim seems to mean "double-sight" (*Ra-ah*; Gr. *Orao*, "to see"; Egyp. *Ro*, "eye"), and so perhaps Pa-Haraoh as an Egyptian divine name, as Roeh was Hebraic for "seer"; while the letter G in Gilead may be prosthetic as in Go-Morrha, G-Azzah, &c.

The book Ruth is of the same series, and of like origin. The Gibbor cHail (trans. "mighty-man of valor") was still the founder of fanes, and so were the *Esh-eth cHail* (trans. "woman virtuous", Ruth 3: 11), for Chail may be the Egyptain cHaut or "commander", and the Greek Kleios, "glory." We have spoken at length of Naomi the *Cham-oth* (trans. "mother-in-law") or "Egyptian", and of Ruth the *Chall-ath* (trans. "daughter-in-law"). Every people have their "divine aforetime", their theogonies, "when the gods were unforgotten, yea, whiles they walked with men" (Judges 21: 25; 1 K. 4: 20), and hence Boaz is a Kerob or "near"-god, who is sufficiently mortal to eat and drink (Ex. 24: 11) as Jehoah did, and even to become Tab or "merry" as Boaz, and "drunk" or *Sachar* (Gr. *E-Schara*, "hearth") as Noach.

The four books of Samuel and Kings have also many primitive touches, but the voice of the ecclesiastic is heard in them. They purport to record a period between B. C. 1050 and B. C. 580. The two Chronicles are a feeble and priestly abstract of the four former, and evidently written when the Ezraic hierarchy was haughtily entrenched (2 Chr. 36: 20), and perhaps not long before the Christian era, and in the spirit which could say The "true" (*Amin*) to him, Jehoah your God, he Amin to them; the true to his prophets and he "comes-upon" or "shadows" (*Zil-ach*) them. In the Chronicles the priests had become kings in the Hasmonian line, and found it better not to impugn royalty as their predecessors did; hence they omit the story of Absalom's rebellion, of David's murder of Aor-Iah and prostitution of Bath-Sheba, of Elijah's insolence toward Achab, of Elisha's deposition of cHazeal and the house of Achab, &c.; but the omission of any story of these worthies may be due to the probable fact that they still had shrines near by, as we know Elijah's was in great repute a generation or more after Christ; while the long and peaceable reign of bad Manasseh, as told in the Kings, is enlarged in the zealous Chronicles by a new account in which he is made a captive at Babylon. The 2 Samuel is an elaboration of the story of David, which could be omitted without impairing the sequence. The post-captive date of these several books is attested by them (1 K. 8: 46). Their authenticity is not sustained by any other writing, and by no lithography or monuments, either theirs or those of others. All scholars now recognize that Romulus and Numa are as mythical as the Mars or Æsculapios they represent, and they are said to have lived nearly three centuries after the warrior David and the wise Shelomeh.

The Ezra and the Nehemiah (Nechem-Iah) are perhaps little indebted to their putative authors for their composition, though both these are probably names of real characters. The latter book includes the time of Jaddua (Nehe.

12: 11, 22, 47), who was high-priest in the time of Alexander of Macedon, or a century later than *Nechem-Iah* ("repent-" or "comforter-Jehoah"). Yet these two little books seem the key to the Jewish canon. The crude conditions they describe may well have caused Ezra or Nechem-Iah to originate the Hexateuch or its nucleus or substance. It seems to us difficult to understand Jewish annals and Jehoah-ism without an understanding of these two books. Whatever history there was beyond the time therein covered is vague and shadowy, for the same peoples were in Canaan and round about Jerusalem (Ezra 9: 2-3; Nehe. 5: 17) in the time of Ezra and Nechemiah that had been driven out or destroyed a thousand years before (Deut. 2: 34; 3: 6; Josh. 10:—11:), and had not been assimilated even under the warrior David and the mighty Shelomeh, so that it might seem that the people Isra-El took name from Ezra who separated the holy Zera or "seed", and who perhaps introduced the name Jehoah (whence "Jews") which appears in the name of "Darius", the Persian Dare-Iahveh and Dare-Iav-Esh, for the interesting account of the Jeremiah (37:—44:), describing a period a century before Ezra, when the people of Jehudah migrated to Egypt, seems to show that Jehoah was not the deity of that people, nor in his remonstrance against their going does Jeremiah at all refer to their having ever dwelt in Egypt at any time before; a silence which seems fatal to the whole account of the Hexateuch; since the vision parts of the Jeremiah, where he alludes (32: 21) to the Exodus, it was done by *Ezer-Oa Natu-Iah* (trans. "arm stretched-out"), as in the Hexateuchal phrase, and therefore priestly and subsequent to the Captivity (Jere. 25: 11) and even to the fall of Persia (25: 26), B. C. 330, as Sheshach probably alludes to Alexander, and the Medes had not become a power in the putative time of Jeremiah, while *Ezer-Oa* may be Ezra the "eunuch" (*E-Sar-is*) or "mutilated" (*Natuk*), and he may have been *Nat-uk* (Lev. 22: 24). Howbeit,

Ezra's great struggle was to require the Israelites to be an exclusive people, and not to adulterate (Ex. 20: 14), and in this effort they claim (Nehe. 9: 2) he succeeded, and for reasons (13: 1-3) which are amplified by precept and incident in the Hexateuch, and even as the cause of Shelomeh's apostasy. The observance of Shab-ath is assigned to Nechem-Iah, yet the writer (Nehe. 13: 15-22) seems ignorant of the penalty (Ex. 35: 2) for its violation, which must have been prescribed later, nor does he cite the penalty actually claimed to have been executed on a man for this offence in the presence of Mosheh himself (Num. 15: 32-36); as, indeed, Ezra, with all his zeal against adulteration, and "ready writer as he was in the law of Mosheh" (Ezra 7: 6), fails to cite the dreadful plague (Num. 25:) which was caused by marriages with the Midianites. But the passage of the Ezra (7: 11) seems a clear claim for Ezra that he was the author of such commandments and statutes as are usually assigned to the prehistoric Mosheh.

The "Isaiah", or Jesha-Ae-Jahu, is a collection of lyrics, many of which for grandeur and sublimity have never been surpassed. A few chapters about the reign of "Hezekiah" or cHezeki-Jahu seem to have been copied into this collection in order to show that the author lived in that time, but the poems were perhaps mostly written after the Maccabean war, as *Ba-Aal-Piphi-oth* (trans. "teeth") seems to be Antiochus E-Piphanes (41: 15, 25), and (19: 18) the migration of Onias to Egypt, B. C. 160, seems to be referred to, as the temple he built at Leonta-polis is perhaps city of the cHeres (trans. "city of destruction") or Horus; while (53: 3, 4) *Aish Macoboth* (trans. "man of sorrows") and *Macaben Seb-Elem* (trans. "carried sorrows") possibly refers to Judas Maccabaios and to his slain brother Eleazer Auran, both of whom were killed about B. C. 160; and so the reference (55: 13) to *Hadas* (trans. "myrtle-tree") as a name for Jehoah certainly indicates Greek influence, and he comes at or with death (Rev. 6: 1-10), which latter

figure is drawn from the Zechariah (1: 8, &c.), where the Hadass-im in Ma-Zull-ah seem the shades of the "departed" (*A-Zel*) as understood in the Apocalypse, for these in this Zechariah are Shekat-eth, not "at rest", but "slain." The scene (Isaiah 66: 17) which represents the rites of Bacchus or Osiri or Adonis, referred to as A-cHar A-cHad or "behind One" (perhaps "Syrian One", as Achar-u or "west" is the Chaldaic for "Syria"), where flesh of cHezir or "swine" is eaten (Herod. 2: 47-49) because a boar killed Adonis, is not necessarily after the Macedonian supremacy, as the mention of *A-Chabar* (trans. "mouse") or "glorious" indicates the Aaron Berith or Kabiri cult of the sacred Baris (1 Sam. 6: 11) which had long prevailed on the Phœnician coast as in Egypt; and it is notable that both Apollo and Heracles are called Mus-Agat-es, and not as "leader of Muses", but with reference to the sacred mouse of Egypt, (Gr. Mygale), just as Apollo was called Michal in Laconia. That the Isaiah (19: 20) suggests the mission and even the name of Mo-Shi-Aa (trans. "saviour") may have been after as well as before the story of the Exodus was written, and the allusion may be (20:) to the man Ie-Esha-Jahu who walked through Egypt as a sign and wonder after the people had fled thither (52: 4) from Sargon (B. C. 720) or Nebuchadnezzar (B. C. 580), and to whom the poems "Isaiah" are ascribed. The reference to *Chor-Esh* (trans. "Cyrus") is merely to the "smith" and "carpenter" (*cHoresh* and *cHoresh-Azzi-im*) of which the writer had just been speaking (44: 12, 13), the divine demiurge or deity of the "abyss" (Chald. *Karasi*; *Cheroze*, herald, Dan. 3: 4), and the word is applied to Jakob and Sha-Aul (Gen. 34: 5; 1 Sam. 10: 27, trans. "held-his-peace") as workmen who wrought silently, and to others. The *Elohai Amen* (trans. "true God") of the Isaiah (65: 16) seems to us the same as the Aiman-u-El (not "Immanuel"), son of *Aailam-ah* (fem. "Eternal"; Phœnician Ullom, "time", Heb. Aolam, Gr. Olym-pus) or the feminine Elohim,

and perhaps the allusion is to the child cHar pa-cHerat whom Isi-s conceived by the dead Osiri ; for many of these Isaiah songs are probably Egyptian, as we see the " Awake Zion " (" Auri Zion ") seems the Eiri-Sione of the Greek O-Socha-Phoria.

Save the Jeremiah and one or two others, such as the Jonah and the Daniel, the " prophetic " books are mainly in harmony with the Isaiah, though none is so exhilarant or sublime. Their purpose seems chiefly to assail rival cults, whose evils they deplore. The priestly house of Zadok had also to be exalted (Zech. 6 : 9, 13 ; Ezek. 40 : 46 ; 43 : 19 ; 44 : 15 ; 48 : 11, &c.), which shows they must have had kings there in the past times, and so we have the tale of Melechi-Zedek (Gen. 14 : 18-20) as one to whom even Abraham paid tithe. Dates of their authors are usually professed in order to make " prophecy " of what had already occurred, and these dates are those of the later kings, who come and go merely to illustrate the effect of doing good or evil in the sight of Jehoah. The Malachi, which is placed last, seems mainly to be a complaint that the priests are not fed, and hence shows Jehoah-ism was declining ; but its closing chapter joins in the story of a restoration of a divine sort, and even names Elijah the *Gebia* (trans. " prophet "), whence Gabri-El, as the forerunner or " herald " (*Cher-Oz*), though Geb seems " locust " or " grasshopper " (Amos. 7 : 1 ; Nahum 3 : 17), which texts seem to allude to the hungry priesthood, but John Baptist took the word literally when his food was locusts, while perhaps the " righteous in *Carmel Te-Sheb* " (trans. " fruitful-fields dwell ") of the Isaiah (32 : 16) gave the idea to the Malachi.

Another feature in some of these books or tracts is the factional struggle between certain claims to royalty and the priesthood ; shown in the historic books by the vicious and irreligious conduct ascribed to the kings ; even to David and Shelomeh, to cHezekiah and Josiah ; while the priesthood are crowned in Aharon himself (Ex. 19 : 6 ; Lev. 8 :

6-13). It might seem the house of Zadok against the house of David. Thus the Hosea (3: 4-5) and the Jeremiah (33: 17) promise the restoration of the Davidic line or cult; the Hosea (4: 9) condemning the priesthood, as the Jeremiah continually does (5: 30-31; 6: 13; 7: 22; 8: 10; 14: 14, 18; 23: 11, &c.); while the Zechariah (6: 9-13) seems written to urge that the hierarchy which begun with Jeshua as the "branch" should wear a crown, though he had probably arrived from Babylonia astride an ass (9: 9); and the apotheosis of this Jeshua is contained in the third chapter, insomuch that it is possible to suspect his very name was given to a supposititious hero of nine centuries before who was alleged to have led the Israelites into Canaan. Indeed, the curious story seems interpolated into the Genesis (14: 1-20) to show that the priesthood in the line of Zadok, of which Jeshua was a scion, were "kings" (Melechi-Zedek) as well as hiresiarchs at Jerusalem before David's time, and that even Abram paid tithes to him; and so the name of the last "king" of Jerusalem was altered to Zadek-Iah (2 K. 24: 17). It was doubtless the country people who clung to the Davidic sect, and we have it in the Isaiah (11: 1-10) that the "branch" will come from that line.

The Jeremiah seems written partly during the Captivity and partly after the Return. It differs from the other books in its fierce assaults on the corrupt priesthood (5: 30-31; 7: 11, 22, &c.). Its extraordinary denial (7: 22; 8: 8, 10) of the whole ceremonial law must have been some time subsequent to Ezra's promulgation of it, for the Ezekiel (8:) shows that that law was not known during the Zerubabel time. Other passages (25: 11; 29: 10; 30: 3, 18-22; 50: 2; 51: 8-11, 41) evince post-captive date. If the language of certain other priestly books (Ezek. 13: 1-9; 14: 10; 22: 28; 33: 33; Isaiah 9: 13; Deut. 13: 22) are attacks on the Jeremiac school or sect, then some passages of the Jeremiah (6: 13; 8: 10; 14: 14, 18; 23: 11) seem a counter-charge. The Jeremiah (7: 31; 19: 5; 32: 35) joins the

Ezekiel (16 : 36 ; 23 : 37, 39) and the Micah (6 : 7) in objecting to human sacrifices, which seems to have been a practice under Ezraic ordinance (Nehe. 10 : 36 ; comp. 2 K. 3 : 27 ; Ex. 22 : 29-30 ; Num. 3 : 40-51). The word "Jews" is also evidence of late date, after the worship of Jehoah was established, and the word is used more frequently in the Jeremiah than in any book save the Esther, as really it is scarcely found in any other ; and we suppose it was never applied till long after Ezra's era. Jeremiah himself seems a real personage, and his effort in behalf of the Casidi-im (trans. "Chaldeans"), his arrest and trial, and his deportation to Egypt, all seem real events and somewhat like the struggle of Jesus, and his arrest and trial.

The "Job" (Ai-Aob) is bodily an Elohist book with a Jehoah-ist prologue and continuance and epilogue. His name is Hebrew both for "enemy" and "familiar-spirit", but in Egyptian Ab meant a "sacrifice", and Aa is "great" (but comp. Heb. *Aahah*, "Alas!", the grief ejaculation, Judges 6 : 22) ; hence in Hebrew Ai-Aob may be "aggrieved-spirit." The land of Auz (trans. "Uz") seem to be the Egyptian Thebaid, called Uas and Ap-t As-u, which is our word "oasis", and Job may personify this. The Shab-ae, not "Sabeans" (1 : 15), who took his cattle are perhaps the "seven" Hathors or "Fates", just as they are the "seven" *Ma-Chel-Eph-oth* (trans. "locks") of Shimshon, or the seven mouths of the Nile which Job may represent ; though the seven Igig-i (whence Agag, Ogyges, "ogre") or "arch-angels" were also potent on the Euphrates. The Casidi-im (trans. "Chaldeans") may be the same, as Casid (Ps. 16 : 10) is "holy-one." These, with the Ash (trans. "fire") and the Ruach (trans. "wind") prostrate Job, who, like "plain" (*Tam*) Jakob, is a "perfect" (*Tam*) man, but do not change his religion ; but this happens when he is "in *Shechan Ra*" (trans. "with sore boils") or "house of evil" or (Egyptian *Ra*) "the Sun." All this is allowed by Jehoah at the instance of "the

Satan", who seems to be one of the sons of "the Elohim." Job's daughters are Jemim-a, a "dove" or "days" ("immortality"); Kez-Iah, the "summer" or "awake"-Jehoah; and Keren-Happuch (ha-Pach), perhaps the "horned" or "crowned" goddess Pach-at (Egyp. "lioness"), or Shech-it, who with a sword guards the tree of life (comp. Gen. 3: 24, Meth-ha-Pach-eth) and as *Pach-ath* (trans. "pit") received the body of the slain Abshalom. The original perhaps begun with 3: 3 and ended with 31: . The *Sheb Shaba-ath* (trans. "turned the captivity") may also refer to Lake Pa-Sebo (or Zani) at the head of the Nile, and the "return" of its waters. The Job so far excels other Bible writings in the profundity of its speculations and thought, save a few of the Proverbs, that its nativity among the uncultured Jews becomes a problem, and except the language there is not a single word to show that it is a production of that people. Even as a wail over the "Captivity", as it might seem to be, it lacks the basic Jewish theorem that all calamities are for disobedience to Jehoah, while Job is a perfect man. The date of it is now considered by scholars to be somewhat recent, but the indicia of this is slight either way.

The Esther is probably a Jewish production of the first century, or rather an adaptation, as it is not mentioned by Philo but is by Josephus. No name of a Canaanite or Hebrew deity is mentioned in it except that of E-Sether (not "Esther") herself, who seems the Ashethor-eth of the Sidon-im (1 K. 11: 5, &c.), who became (Deut. 7: 13; 28: 4) a synonym of fecundity, as Ashethor-et Zoan (trans. "young of flocks") in the latter citations does not seem more than "rutting of sheep"; though Setar is "hidden" or "secret", and the name Esether or Ishitar was applied by the Syrians and perhaps by the Chaldeans to the day-star, and the latter called one of their chief goddesses Ishtar; their story of the descent of Ishtar into Hades in quest of her lover being yet extant; wherefore Esether is

called (Esth. 2 : 7) Hadass-ah, the Dis-Pena or Prosepine of the West; but in the Chaldean "descent of Ishtar" she is Ceres or the Earth-mother, Dum-Uz (Tamm-Uz) is the lover who is held in the Shades, and Allat is the Inferno-queen. The original story seems to end with 2 : 18, and given to explain the origin of the *Mi-Sheth-ah* (trans. "feast") of Esether, held in the month Tebeth (2 : 16) or at the winter solstice; and so (1 Sam. 25 : 20, 36) Abi-Gail comes down to David by the Satar of the mountain, and Nab-al's Ma-Sheth-ah or "feast" results in her favor, but Ma-Sheth-im is there "man-child" (vv. 22, 34), as Mosheh was Mo-Shith (tr. "drew-out") of his Teb-ath; so that the net-result is the re-birth of the year or the Sun or vegetation after their descent into the "abyss" (Chald. *Karash*), or the "white sepulchre" called "Shushan the Ber-ah" (Esth. 1 : 2). Mordecai is the god Merod-ach. This original part or story is supplemented with a story respecting the peril from which Esether delivered the Jews, as if the author knew the story of Ishtar's daring descent, but who proceeds to give a reason for the festival Pur-im, or rise of the Pur-ath or Euphrates, with perhaps the purpose, by himself or some later hand who fixed the dates, to please the Hellenized Jews, who perhaps could not tolerate the observance of the death of Judas Maccabeus (Jos. Antiq. 12 : 10) by the rustic population, and which observance they held annually on the day of his death at Hadassah, 13th Adar B. C. 161. Pur or Phar, however, is the Mithraic "bull", perhaps (Ex. 29 : 10), itself probably a type of the Pur-at or Bur-at, slain by the Sun. But we refer to our remarks on the Pur-im for further suggestions about it, and on this subject, for we take it that the "exalt"-ation (Ex. 9 : 17) or Ma-Seth-Olal which Jehoah or Mosheh charged against Pharoah implies some festival of the kind. There is no outside support for the story as a historic incident.

The Jonah seems a satire on the numerous "prophets"

or dervishes, not alone of Judea, but the violent ecclesiasticism of all ages and peoples. Their "Thus saith Jehoah" had become so common as to excite derision even from those who were using a like phraseology (Ezek. 22: 28; Jere. 23: 25-31; Deut. 13: 1-5; Zech. 13: 2-6), and their uncouth garb or "hairy mantle" (*Sa-Aar Addereth*) is said to have been "worn to deceive", and yet John the Baptist seems to have ignored this text of the Zechariah; but the Adder-eth or "mantle" of the hairy Elijah was perhaps the leopard-skin worn by the Egyptian Sam or "high-priest" of funereal exercises, and this custom was perhaps connected with the worship of Heracles, who wore a lion skin, and is identified with the Egyptian Bes, who seems the Canaanite Moloch. The Jonah seems also to assault the very general story of the Deluge, or inferentially defends Jehoah against the aspersion that he was the monstrous deity who thus destroyed his creatures; supplying us with a pitying and merciful concept of him, as refusing to destroy mankind "and much cattle" in order to gratify the vanity of a fanatical dervish. Jon-ah is a feminine form, and is rendered "dove", which "dove" (Chald. *Sum-mat*) was sacred to the goddess Sem-Aram or Semir-Am, a name of Ishtar, and Nun is Hebrew for "fish", and Nin-eveh seems to have been a shrine of Nin the Assyrian "fish"-god. Evidences of its date are not clear, but, if the story relates to the Assyrian capital in its great splendor, this was before the year 600 B. C., when it was taken by the Scythians, while the abuses of ecclesiasticism which it attacks are centuries later in Judea. The use of the word Mallach-im for "mariners" is suggestive of Chaldaic influence, as that is the name given to the "mariners" in the vessel of their Noach, and is only used in that sense thrice elsewhere (Ezek. 27: 9, 27, 29). Jesus seemed to understand the belly of the *Dag* (trans. "fish") as a type of Sheol (Mat. 12: 39-41), and perhaps expected the Jews to "repent" as promptly as the Ninevites, as John also did.

That the sensuous yet beautiful "Song of Songs" or Canticles should find a place in the sacred writings of austere Jews and Christians is accounted for on the behalf that they attach to it a mystic or allegoric meaning. The Jews still read it at their Spring observance Pa-Sach; a fact which tends to support the opinion that the song is an epithalamium at the marriage of Sun and Earth, or the Nile and Egypt. Its purpose or meaning, however, is yet to be solved, and it is probably a mere passionate colloquy between lovers. There is no indicia of its date.

The Daniel seems to have had more than one author. The earlier parts purport to relate the fortunes and greatness of one Daniel, "of the children of Judah", and is of the Joseph series, of which the Oriental imagination is quite fond, as indeed every fanciful mind. The latter part of the book seems to have been added as the visions or prophecies of so great a man. His Chaldaic name, Belteshazzar (Dan. 1: 7) is probably Ba-Aal-Tesh-Assur or the "goat-god-captive" in the sense of the Sun in Capri-corn, of Pan or Saturn in solitude or deposed, of Osiri or Shishon imprisoned, of Shemu-El under ground, of Elijah the "hairy man" (*Aish Ba-Aal Saare*) carried off by the Searah, &c.; to whom as Az-Azel the goat was sent; and the "departed" (*Azel*) Osiri became "judge" or "judgment-god" (*Daian-* or *Dani-El*) of the dead; so the *A-Don-ai* (trans. "Lord") of the Jews was a severe concept of Deity, approaching the character of the classic Min-os, as in Egypt the old Seb, "father of the gods", was called their "heir" or Repa, which is perhaps the Hebrew *Rapha* (trans. "dead", "healer", "giant"), and is the sad and outcast Belle-Rophon. In Chaldaic, however, Addin (Dan. 7: 25) is rendered "time" or "year", equivalent to the Phœnician god Ullam, the Hebrew Elohim and classic Olym-pus or Olym-Api, the "Eternal" or "Eternal Nile", and the story of the Syrian A-Don-is is that of the year. Dani-El was evidently the fourth Gubor or Geber in the "fiery-

furnace" or Atun-Aa, a word which suggests the Egyptian Aten or "sun-disk", and his "aspect was like a son of Elohim." Nebuchadnezzar worshipped (2: 46) Daniel, whose wisdom was that of Elohim (5: 11). To Belshazzar he was the mysterious Men-e Tek-El Peres; perhaps the "true" or "hidden" (*A-Men*) "bound-god" (*Teka-El*; the A-Tik or "ancient" of days) of the "cloven-foot" (*Peres*), who is easily identified with Pa-Tach Sekar, god of Moph or Memphis, whom the Greeks called Heph-Æstos or Mul-Ciber, and the Greeks pronounced the name Pataik-os, as doubtless Egyptians said Pa-Tach, as using the definite article Pa, and hence the Hebrew Pa-Sach is the "lame" god or demi-urge, who as Mephi-Bosh-eth was son of the "fastened" (*Teka*) Shaul, for Tach-eth is also "under", "beneath", and this is why Shimshon in the house of Assir-im did or was *Toch-An* (trans. "grind") or was the god Pa-Tach or "Ptah"; and so the *Tach-Ash-im* (trans. "seal")-skins over the "ark" and the "tabernacle" perhaps were coverings which derived their name from the word Tach or Teka, which would be a mere Chaldaism for Sach or Sek-aa; and the horned goat formed the prow-figure of Osir's barge, and hence Seir-im (Lev. 17: 7; 2 Chr. 11: 15) were worshipped by the Jews, as at Men-Des in Egypt, and Men-i Mi-Me-Shech (Isaiah 65: 11) is not perhaps "mingled-wine to Destiny", but to Men or Amen "veiled" (*Me-Shech*) in some form of beast such as a goat or "crocodile" (Egyp. *Em-Sach*). The original book "Daniel" probably ended where his visions begin, and some later writer built these to the fame of the divine-man, who had been in the Gobbe of lions and the furnace. The subsequent parts are "visions" which mainly refer to the Macedonian conquest and kingdoms, to the conduct of Antiochus Epiphanes, and the rebellion of Micha-El (Dan. 12: 1) or Maccabaios, B. C. 166—160. These visions are the aspirations for a betterment which preceding writers had also dwelt upon, and seem to have been composed just



A God or King going to battle, with the *Urau* (Heb. *Ruach*) "come-mightily" (Heb. *Zel-ach*) or "overshadowing" him. [From the Egyptian inscriptions].

after the successful revolt or during its progress, but they were construed (Mat. 24 : 1-31) doubtless by many Jews as indicating the time of a future event, and even fixing the time or occasion of it ; thus leading, two centuries later, to the destruction of Jerusalem by the Romans, the dispersion of the Jews, and the rise of Christianity. A very notable and valuable feature of the book is the theological idea advanced (7 : 9-14) in the famous pen-picture of two deities, which is so much in harmony with the religious concepts of all surrounding peoples, and well expressed by Strabo (17 : 2 : 3) of the Ethiopians, whom he says " regard as God one being who is immortal, the cause of all things ; another, who is mortal, a being without a name, whose

nature is not clearly understood"; for the Atik Jom-im, or "ancient of days", yields the concept of the old Creator-god, resting after his work as a demi-urge, and delivering over the affairs of men to Chebar Enosh or the "glorious-man", for this seems to us a better rendering than "like-unto" (*Che*) "the son of man" (*Bar Enosh*), as even the *Ben-Adam* (trans. "son of man") of the Ezekiel may be "son of Earth"; while Atik or Athik is probably the *Tach-ath* (trans. "beneath" or "under")-god, represented by Shaul "fastened" (*Teka*) and Shimshon *Toch-an* ("grind") in the Beth Assir-im; though this figure would make it appear as if it was the elder or father-god who suffered, as in case of the deposed Saturn or Osiri, whereas it is usually the younger or divine-man, as Prome-Theos (Egyp. *Perom*, "the man"), &c.

Much might be said of the Ezekiel, which is perhaps the oldest of apocalyptic books, but its chief features are its description or ideal of God as set forth in the 1st and 10th chapters; but the still more important 8th chapter shows the religious condition at Jerusalem after the "second temple" or perhaps just before Ezra established Jehoah as the national deity; or probably even after Ezra's time, or a thousand years after the so-called Exodus, and which chapter accords with what we otherwise learn of Canaanite cults, but which, like the co-exilic account of the Jeremiah (44: 15-30), is a refutation of all the Jews claim for the antiquity of their sacred history. The book purports to have been written during the "Captivity" of the 4600 people carried away to the Euphrates (Jere. 52: 28-30), and it seems one of the earliest of the Hebrew writings, as its simple ritual for the great observances shows (45: 18-25), and it perhaps suggested to the writers of the Hexateuch the division of the land of Israel (40: 1-2; 48: 1-7, 23-29), while it is utterly silent as to Mosheh and David and Shelomeh, and the whole secular narrative, save mentions of the Exodus and the sojourn in the Madebar.

The Psalms in some instances attest their post-exile date (53: 6; 74: 7; 106: 46; 137: 1-3). Some of them might be hymns to the Nile, as the Nehil-oth (5:), those called Ma-Sach-Il (32: &c.), the Al-ta-Shechath (57: &c.), the Zach-ir (38: &c.), perhaps the Shigga-ion (7:), and the famous Aial-eth ha-Sachar (22:), though these terms apply to numerous things or conditions besides the Sich-Aor. The festal or joyous spirit is absent from nearly all of these songs, and they give expression to a sombre and fervid religion, which is indicative of evil material conditions. The "Lamentations" is merely a lengthy ode of like sort.

The Proverbs and the Ecclesiastes possess great value as maxims, and as evidence of the meditative intellect; but they possess no other historic value, and even that value is lessened by the fact that the date of their collection is unknown. Some of these maxims show a keen insight into practical life, while others show that pessimism was thriving upon the injustice of man to man.

PART II.

["It ought not to be made a condition of Salvation to believe that there was once a Man who by his holiness and merit gave satisfaction for himself and all others ; for of this the Reason tells us nought ; but it is the duty of men universally to elevate themselves to the Ideal of moral perfection deposited in the Reason, and to obtain moral strength by the contemplation of this Ideal. Such moral faith alone is man bound to exercise, and not historic faith."—KANT: Die Religion.]

CHAPTER XIII.

THE CURIOUS NARRATIVE OF THE CRUCIFIXION.

THE execution of Jesus Christ had not only the earnest approbation of the Jewish authorities, but of the population at Jerusalem. And it was not approval only, for the rancor displayed toward him by the authorities and the populace was extreme. In demanding his death, in preference to that of Bar-Abbas, it is clear that Jesus had exasperated the Jews more than if he had committed murder or robbery, or raised sedition, as Bar-Abbas was accused of one or the other of these crimes (comp. Jere. 26: 7-11; 38: 4).

True, one must allow most liberally, in considering the incidents of his life and death, for the desire on the part of his biographers to conform these incidents to texts of the Hebrew scriptures; and hence each reader must judge for himself whether he is being treated to facts or to this process of conformity.

As we read, his trial and execution were attended by circumstances of rigor and animosity. That he was scourged (Isaiah 53: 5, "stripes" or *Chabur-eh*, perhaps "glorified") was certainly a part incident to the sentence, or preliminary to the act of crucifixion; but he was taunted and mocked and insulted (Ps. 22: 7-8; Jere. 48: 27), and even "pierced" (Ps. 22: 16; Zech. 12: 10) with nails and a spear.

Pilate, the Roman governor, who examined Jesus privately (Jere. 38: 14), could not understand that Jesus was guilty of any offense, or any serious offense, and certainly

not one which deserved death; but he allowed the clamor of the Jews to overcome his adjudgment (Jere. 38: 5). The Luke supplies the further information that Herod Antipas, tetrarch of Perea and Galilee, also examined Jesus, without condemning, but mocked and derided him, and The Acts (4: 27) confirms this; and Herod's wish to see Jesus perform a wonder is reconcilable with the desire he had at another time to see him (Luke 8: 9; 23: 8), but is not consistent with the statement made by the Pharisees to Jesus (13: 31) that Herod wished to kill him. When before Pilate the Luke and the John both say some colloquy ensued, but the Matthew (27: 14) and the Mark (15: 5) say he stood mute save as to one question (Ps. 38: 13; Isaiah 53: 7), as the Luke also says he was mute before Herod.

No person save Pilate interfered in behalf of Jesus, or even displayed moderation. It has been suggested that Pilate was at enmity with the Jews (Josephus, "Wars" 2: 9), and did not wish to oblige them, whatever he may have thought as to Jesus. Another person who may be said to have interfered was a man who was with Jesus at the time of his arrest, and the John Gospel tells us that this was Peter, a Galilean. The incident of Pilate's wife, which seems to have caused him to pronounce Jesus a righteous man, was a dream, and is told only by the Matthew.

But the Luke (23: 27) says a multitude followed Jesus as he went to execution, and also women who "wailed and lamented him", but the other gospels do not tell this. The John says that John and the mother of Jesus and Mary Magdalen, with two other women, were by the cross at the execution; but this is positively contradicted by the Matthew (27: 56) and the Mark (15: 40), which say Mary Magdalen with other women of Galilee were "afar off", and the Luke says the women of Galilee "stood afar off." The Luke (23: 48) further says "all the multitudes" who came to the scene "returned, smiting their breasts." In that narrative we are told that it was "the women that fol-

lowed with him from Galilee" who "stood afar off", with "all his acquaintances", but it is not stated what became of the "daughters of Jerusalem" (Luke 23 : 28).

The three synoptics agree that the centurion was agitated, as well as others, and two of them say he declared Jesus the son of God, but the Luke says he declared Jesus a righteous man. That the disciple John did not write the John Gospel may well be inferred from the fact that this remarkable confession is omitted from it, though John was standing near the cross, and the others do not seem to have been there, but the confession bore no fruit so far as even the care the centurion might have taken of the corpse of Jesus.

In any case it seems that Jesus suffered with the consent of the people of Jerusalem; the boisterous consent of the mass of them; and that nought he had done or said had gained him a single friend or sympathizer there who had the courage to speak in his behalf. In the several incidents of his arrest and trial and execution, not a single Judean came forward to help him. And this though a few days before he had raised a man from death to life within two miles of the town, according to the John; which asserts that this prodigy caused many Jews to believe on him (11 : 45; 12 : 9, 11), and even the priests and Pharisees to acknowledge his miraculous power (11 : 47). On the contrary the Matthew and Mark and Luke tell of the mocking and reviling of the spectators while he was suffering, and the Luke adds that the soldiers joined in this. That lots were cast for his garments (Ps. 22 : 18) all the gospels agree. Even the thieves crucified with him, in due accord with the Jeremiah (48 : 27), taunted him, for the averment that one of them repented or remonstrated with the other, made by the Luke, cannot be taken against the silence of the John and the assertion of the Matthew (27 : 44), and the Mark (15 : 32) that both reviled him; but in the Genesis (40 : 13-14) Joseph asks the Ma-Shek-ah to remember him when he goes unto Pharaoh.

Jesus was buried very privately, and by one man, though the John musters another man for the occasion ; but both were perhaps rich (Isaiah 53: 9) for that was the requirement. And this statement of his burial is in strange contrast with that of Stephen, shortly after, for he, though murdered by a maddened populace, was "buried by devout men", who, there in Jerusalem, "made great lament over him" (The Acts 8: 2); and this though Stephen had no fame as "prophet", had not raised the dead, nor walked on water, or been acknowledged by a voice from the sky as the son of God, or had his death been signalized by earthquakes, unnatural darkness, risings of the saints, &c. ; so that Jesus must have been considered in a very odious aspect as compared with Stephen, though certainly the heavens opened at the death of the latter. The fear of seeming to be in open sympathy with Jesus probably kept his timid disciples away from the cross and from attention to his dead body, and yet a few days later the Luke (24: 53) says they were continually in the temple praising God. Surely such prodigies as occurred at the death of Jesus, when Earth quaked and rocks were rent (1 K. 19: 11), when the dead came out of their graves (Dan. 12: 2), and the "veil" or Me-Shech of the temple was torn (Isaiah 22: 8), culminating in the admission of the centurion that this was the Son of God, would seem sufficient to bring out the entire population of the awe-stricken town to the burial, and that his tomb would instantly have been thronged by devotees. Even fear could not have prevented this, for it seems the chief priests and Pharisees "feared the multitude" (Mat. 21: 46). But during the succeeding night and the following day, and the second night, no one, not even his mother, nor the women who saw him buried, seems to have gone to his grave, even though the Mosaic law (Deut. 21: 22-23) required that anyone "hanged on a tree" should be buried the same day. The prodigies were the most wondrous in the history of the world, if we take them as

related in the Matthew, but they seem to have left no impression on the spectators that resulted in any action on their part, and the Luke says they went back beating their breasts, while the Matthew (27 : 63) says the next day the Jewish authorities called Jesus a "deceiver" and had a guard set to watch the body from being stolen. But what could be expected of the multitude who passed through this frightful experience when his disciples, who had seen him do the most wondrous things, and who had repeatedly avowed their belief in his divinity or divine mission, at his arrest, "all forsook him and fled"? (Mat. 26 : 56; Mark 14 : 50); nor did they even attend his burial; and hence one is driven to conclude that they did not know of his miracles and prodigies, and did not believe on him, or else that they were differently constituted from any sort of humanity that now exists.

It is quite natural for the intelligent to doubt the account of the nativity of Jesus as told in the Matthew and the Luke, and nowhere else alluded to in the New Testament. Marvelous accounts of the birth of Buddha, Zeus, Apollo, Shemuel, Mosheh, and others, prepare one for that of Jesus. Is it not likewise probable that the pathetic incidents of the Crucifixion, nowhere referred to in the New Testament outside the Gospels, should proceed from the pious design to conform these to the appropriate passages at hand in the Hebrew Scriptures? Pathetic stories were told of the death of Osiri, Adonis, Heracles, Prometheos, Abshalom, and others. Morbid devotion exists upon pathos.

CHAPTER XIV.

WHAT WAS THE OFFENSE OF JESUS?

THE incidents of the Crucifixion, so heartless, so inhuman, so opposite to social experiences save in the most fanatical periods, can scarcely be reconciled with other events of contemporary annals, unless, indeed, Jesus pursued a career of which we have not all the particulars. Thus, when, shortly after, Peter cured a lame man in the streets of Jerusalem, the incident is said to have so endeared him to the populace that it was a guarantee of protection to him from the authorities, and to his companion John also (The Acts 4: 21). This result cannot be assigned to an increase of the number of Christians, or Galileans as they were called, as we see that Stephen was stoned a little later; but it attests the appreciation of the populace of such a benefactor. And at Lystra, in Lycaonia, when Paul cured a cripple there, a few years later, the populace at once hailed both him and his companion as "gods", and even against the protests of the two could barely be restrained from offering to them sacrifices as Jupiter and Hermes (The Acts 14: 18-43). The cure by Peter engrosses the space of twenty-six verses of one chapter and almost as many of another to tell of it and of its popular effects. The Luke, which some suppose was written by the same author, and which alone records the raising from death by Jesus of the boy at Nain, appropriates only seven verses to that stretch of superhuman power (7: 11-17), and scarcely more to the resurrection of the daughter of Jairus (8: 41).

More strange than the wonder-working itself is the fact that the miracles of Jesus seemed to have left no permanent impression upon anybody who saw them. The considerate are bound to ask, why did the cure of a single cripple suffice to protect and popularize Peter and apotheosize Paul when the giving of life to three corpses, the walking on water, the voices of recognition from the sky, &c., &c., did not suffice to save Jesus from the most ignominious death? or to lead a single follower to stand by him in his last hour? Why were not the wondrous incidents and works of Jesus remembered by some one or more of the multitude who attended the Passover, and plead at his trial? These miracles and prodigies all occurred within a year or two before, and of some of them it is said the fame of it had gone forth into all the land (Mat. 9: 25; Luke 7: 17), throughout all Syria (Mat. 4: 24), &c. In the Luke (2: 17:) we are told that the wonders even of his birth were known abroad, and it also tells us (2: 47) a curious and isolated story of Jesus astonishing the Sanhedrin by his precocious wisdom. Indeed, the restoration of life to Lazarus, after his carcase had putrefied, which no one save the author of the John has mustered courage to relate, had occurred at Beth-Any, about two miles away, only a little while before, and we are told that this most remarkable exercise of the "signs" of his thaum-urgic power was known to "much people", and had led many to believe on him (John 12: 9-11); yet even here no one came forward when Jesus was arrested to plead this extraordinary story in behalf of Jesus; no, not even the ungrateful Lazarus himself. It must seem, to those few who think, that the people who were present at the resuscitation of the corpse of Lazarus, and which people shortly before, at the time of Jesus's entry into Jerusalem, had borne witness to the miracle (John 12: 17), would have been clamorous to save Jesus from death; but they did not appear. Neither came Jairus to testify or interpose, though a "ruler of the synagogue" (perhaps at

Capernaum), who surely was at the Passover, and who could have proven by others as well as himself the signal triumph over nature which Jesus had wrought in the case of his daughter. Likewise recreant were the many blind and lame and cured demoniacs, and the thousands who fed on the invisible bread and fish (2 K. 4: 42-44), and from whom he withdrew when he saw they were about "to make him king" (John 6: 15), for many of these must have been at the Passover at Jerusalem, which the Greek writer of the John wrongly supposes could be observed on Lake Galilee (6: 1-4), but which always brought multitudes to Jerusalem.

That there was some degree of moderation and humanity among the Jewish authorities appears quite forcibly shortly after the Crucifixion. We learn that the disciples were seized upon for "filling" Jerusalem with the assertion that Jesus had risen from the dead after he had been condemned and executed, and also for saying that he was the Christ. Jesus himself is not supposed to have advanced his claims further than this, nor well could (Mat. 26; 63-66), and in his case such claim rendered him "worthy of death." But, in behalf of the arrested disciples, arose one of the wisest of the Jews, Gamaliel, and spoke gems of counsel, which "on the outstretched forefinger of all time should sparkle forever"; and he prevailed, for the disciples were merely beaten and then discharged (The Acts 5: 33-42). If his wise and noble words could be advanced to shield the zealous disciples for proclaiming that one who had been condemned and executed by the authorities was the Christ, and that he was yet alive, surely the offences for which Jesus suffered, without a friendly voice, must have been more exasperating than the Gospels disclose. It is true that Stephen was stoned a while after, but he was denouncing the authorities and their ancestors as "betrayers and murderers", and in much the spirit of the violent speech of Jesus in the 23d chapter of the Matthew. Howbeit, this

same Gamaliel was perhaps present at the trial of Jesus, but raised no voice in his defence. "All the chief-priests and elders took counsel against Jesus to put him to death" (Mat. 27: 1).

It might be urged that the trial and execution of Jesus were somewhat hurried, and took place during the exercises of an observance which in that time drew "an innumerable multitude" (Josephus, *Antiq.* 17: 9) to Jerusalem; and these facts might account for the absence of popular demonstrations, or even private intercessions, in his behalf. But the statements do not sustain this position. "A great multitude" (Mat. 26: 47; Mark 14: 43), or at least "a multitude" (Luke 22: 47), witnessed his arrest; and "the chief-priests and the elders and all the council" (Mat. 26: 59) sat together at his trial. "A multitude" were present when he was examined by Pilate (Mat. 27: 20, 24; Mark 15: 8; Luke 23: 13); and "a great multitude of the people" (Luke 23: 27) and "all his acquaintance" (Luke 23: 49) were at the place of execution. The proceedings were, as Paul assures us, "not done in a corner" (The Acts 26: 26), though unnatural darkness, great earth-quakes, bursting rocks, and dead saints "appearing to many", failed to impress this worthy at the time. But "all the people" were willing for the blood of Jesus to be on their heads; "all" said to Pilate "Let him be crucified" (Mat. 27: 25, 22). And the rage of the populace, and their conduct, is not easily understood if they knew ought of the miracles he did, for the most simple must then have considered that one who could heal diseases and raise the dead could not be pained by stripes and wounds, and that if he could restore life to others he could restore life to himself if he was put to death.

But the salient fact is to be borne in mind that neither the signs and prodigies wrought by or in behalf of Jesus, nor the extraordinary incidents of his birth and at his baptism, nor the recognition of him as Me-Siach by the

mighty John, availed Jesus ought, nor were even mentioned, in his defence. Yet the restoration of vitality to a corpse was not a common occurrence even in that land of the marvelous; nor the healing of the blind (John 10: 32); nor did a star usually preside over the cradle of a child, and no voice from Heaven was ever before known to claim a man as the son of God (Mark 1: 11; Mat. 3: 17; Luke 3: 22). It is safe to say that, in this day, in no country of Earth could any man be subjected to a cruel and shameful death who had raised a dead body to life, no matter what doctrines that man might teach or what personal pretensions he might advance that were not subversive of law and order. Nay, from the cure of cripples by Peter at Jerusalem and by Paul at Lystra, in that very time, it must seem that the people of that age were not insensible to the merits of wonder-workers. Yet we are left with the problem that, conceding all the wondrous statements of the life of Jesus, known as they were (John 11: 48; 12: 17-19), what enormity could he have been supposed to have committed which drew on him such popular and official wrath? Elsewise, given this wrath and popular fury, what must have been thought by that people of these claims of his divinity and miraculous power occurring there in their midst? And yet the John (11: 47-57) would have us believe that the raising of Lazarus was the action for which the civic and religious authorities sought to kill Jesus, and even Lazarus (12: 10).

CHAPTER XV.

THE SILENCE OF PAUL AS TO THE LIFE OF JESUS.

THAT the wonderful things done by Jesus and told of him were not urged by anyone to save him from swift condemnation and the most cruel death is inexplicable. Equally so is the silence of the writers of the New Testament epistles as to these statements of his "signs."

There is no doubt in the opinion of any critic that Paul wrote certain of the epistles ascribed to him. That of Romans, the two Corinthians, and Galatians are the four which are thus free from all suspicion. The Philippians and the two Thessalonians are generally admitted by scholars to be his. These are certainly the earliest of the New Testament canon; almost certainly they antedate the four gospels. In not one of these epistles, or any of the fourteen ascribed to Paul, do we hear a single word concerning the annunciation, or of Mary, or of the voice and the dove at the baptism, or of Lazarus and the boy of Nain and the daughter of Jairus.

In the case of Paul this profound silence is the more perplexing for that he was reared and educated at Jerusalem (The Acts 22: 3; 26: 4-5). He consented to the stoning of Stephen (8: 1). It is more than probable that he was at the Passover, about the year 30, when Jesus was executed. More than this, Paul had probably seen Jesus (1 Cor. 9: 1; 2 Cor. 5: 16). From his lips Paul had doubtless heard the beautiful saying which is nowhere cited save in The Acts (20: 35) that "It is more blessed to give than to receive." Paul might possibly omit the

wondrous incidents of the career of Jesus when speaking at Jerusalem or to the Jews, but how could he omit these in his writings to the Gentiles? The populace at Lystra was anxious to worship Paul for merely curing a cripple; those at Melita said he was a god because he was not killed by a serpent (The Acts 28: 6); those at Ephesus found full efficacy in apparel worn by him (19: 12); yet Paul never once relates, in letter or sermon, the wonders Jesus wrought or that were wrought for him, which, it must seem from Paul's own experience, would most easily have brought these peoples to a realization of the divine nature of his master.

On the contrary, it was not these events and incidents that Paul relied on, asserted, or maintained. He never once cites any sign or wonder wrought by or for Jesus. Paul speaks of or alludes to, more than once, his own thaumaturgy (2 Cor. 12: 12), but positively refuses to discuss any save those "signs" wrought through himself by the help of Jesus (Rom. 15: 18-19). If any controversy or report was current in his day, as to the miracles worked by Jesus, Paul had no contention as to them, nor ever mentions them. It was for touching the resurrection of the dead, both the just and the unjust, that he was called in question by the Jews (The Acts, 23: 6; 24: 15-21); or for declaring that Jesus was arisen (25: 19); or for urging the Jews to repentance and good works (26: 23); or for teaching that "the Hope of Israel" was extended to the Gentiles (28: 20, 28). "If Christ be not risen", he declared, "our preaching is vain" (1 Cor. 15: 14); and within eleven verses he formulates his whole creed of salvation and all the gospel he taught (1 Cor. 15: 1-11); and in this there is the central assertion of the physical revivification of Jesus as the seal of his divinity (Rom. 1: 4), as well as evidence of the bliss or woe in the physical nature that would attach to mankind after death. Paul's epistles were doubtless written between A. D. 50 and 60; about

which latter year he was sent to Rome; and scarcely any scholar pretends that the four gospels as we now have them were composed so early as that. Paul's creed was therefore the first or original written creed of Christianity.

Indeed, it might seem that Paul had heard of the signs and wonders which had begun to form as an aureole around Jesus, and in this light we may understand his clear declaration that he "will not dare to speak of any things save those which Christ wrought through him", and that he has his glorifying in Christ Jesus "in things pertaining to God" (Rom. 15: 17-18); not those pertaining to men, such as raising dead folk, curing demoniacs, healing cripples, and the like. This seems a protest, when coupled with his silence as to the miracles, &c., against the stories of prodigies which were being related about Jesus, and might seem a repudiation of them.

But the authorships of all the books of the New Testament are disputed or not substantiated save the seven as aforesaid which are conceded to Paul. From the main point of view it is better that these other books should not have been written by those who knew Jesus and were associated with him, and who were familiar with the incidents of his life, than that they should have been written by those who knew him, and knew the incidents, yet remained silent as to them. Thus, if we say that James and Jude, John and Peter, wrote the epistles attributed to them, their silence is even more perplexing than that of Paul. The four were the close friends of Jesus; James and Jude being his brothers. Peter had seen Jesus walk on the sea (Mat. 14: 28-29); he and John, with James the son of Zebedee, were witnesses of the revivification of the daughter of Jairus (Mark 5: 37-40; Luke 8: 51*); and the same three witnessed the transfiguration, saw Moses and Elijah conversing with Jesus, and heard the voice out of the cloud

* "Put them all out" is an interpolation of Luke 8: 54, omitted in the Revised Edition. Luke's interpolator seems to have followed 2 Kgs. 4: 33.

which said "This is my beloved Son" (Mat. 17: 1-13; Mark 9: 2-13; Luke 9: 28-36). More than this, James and Jude, to whom certain epistles are attributed, as brothers of Jesus, though never perhaps his followers (John 7: 5), must have been familiar with the events of his birth and works, and the marvels which attended his death. Yet in neither the epistle of James, nor that of Jude, or 1 Peter, or the three of John, or in the Apocalypse by John, is there any allusion to the nativity or the miracles, or any event in the career of Jesus. In 2 Peter we have only one of these (1: 16-18), extracted doubtless from writings which had become "Scriptures" (3: 16), perhaps a century after "the fathers fell asleep" (2: 4), and when Christ's second coming and "the last days" were so discounted as to require new arguments (2: 8-9); for Origen in the third century is the first who refers to 2 Peter, pronouncing it "doubtful."

In "The Acts" Peter is said to have declared that Jesus wrought many works and mighty wonders and signs (2: 22); or, as put in another place (10: 38), went about doing good and healing demoniacs; and by using the word "powers" Paul may also more than once seem to refer to these; but there is no specific mention of any miracle performed by Jesus in the New Testament apart from the four gospels.

It may be urged that the epistles are admonitory and exhortatory; pastoral; stimulating faith in facts already known to all Christians, if not to all the world. This view is not, however, supported by the recapitulation of ancient history set forth in the 11th chapter of Hebrews; or with the speeches of Stephen and Peter and Paul in The Acts; with Paul's several reports of his own history; all of which set forth more or less the exploits of ancient or new heroes and saints; statements which must have been familiar to the Jews to whom they were told. The single earthly achievement of Jesus, claimed for him in these speeches, save those ascribed to Peter, or in any of the

epistles, is that he had arisen from the tomb; a doctrine which seems to have originated in Ps. 16: 10, where the cHasid was not to see Ma-Shech-ath. This averment is made frequently; insomuch that it is the more remarkable that the assertion is lacking that he had raised up others from the dead; particularly as, though it may have been known to the Jews, his "power" in this respect could not have been known to the Gentiles unless preached by the apostles. Indeed, to din into the ears of the Jews that Jesus had arisen, after they had condemned and executed him, never failed to exasperate them; whereas, had they been merely reminded of the humane deeds and lofty logia of Jesus, the effect on them might have been more persuasive. Certainly this latter would be the method of a prudent evangelist who at this day sought converts among the Jews.

Besides, that was an age when achievements in the unnatural or supernatural were readily accredited to holy and even to prominent men, and were easily believed by the multitude. Tacitus, Josephus, Plutarch, Suetonius, and other cultivated persons, who lived about that time, had faith in or at least recorded prodigies and magical works. And a theology which depended so much as that of Christianity on the merits of one personage must necessarily have its full share of these. But it is curious to note that in its very earliest stage of propagation the averment of them in the case of Jesus is absent from writings which came from or are accredited to those who were closest to him, and found only in later accounts by gospel authors whose names are wholly supposititious. As for Paul it might appear from his own ardent avowal that had he ever heard of these prodigies done for Jesus and by him he (Paul) would not have hesitated to use them for the greater glory of God (Rom. 3: 7-8); and his silence about them comes with the force of absolute denial.

CHAPTER XVI.

THE SILENCE OF JESUS AS TO HIS BIRTH.

TO these facts must be added the silence of Jesus himself touching the wonders of his birth and baptism; to say nought of the silence of his mother, and that of the people of Nazareth and Bethlehem. Jesus never once refers to any of the glorious incidents recorded in the two first chapters of the Matthew and the Luke. It does not appear that he ever visited Beth-Lechem. Even the humble mother who bore him, who had been distinguished by Almighty God, Creator of the Universes, above all the mortals of this world, is spoken to or treated by her divine son with austerity, if not rudeness (Mat. 12: 46-50; Mark 3: 31-35; Luke 8: 19-21; John 2: 4; 19: 25-27), on every occasion of their recorded meetings.

And why should Jesus be dumb as to the annunciation and nativity? Was it possible for him not to have known of them? He even fails to assert them when at Jerusalem his influence or usefulness was sought to be destroyed by their terming him a Samaritan (John 8: 48). His mother had "pondered them in her heart" (Luke 2: 19), and surely she could not have withheld from him the knowledge of the visit of angels to her, or the obsequies and gifts of the wise men to his cradle. If, indeed, it were at all probable that she failed to supply him with this information, some surviving shepherd at Beth-Lechem, had Jesus gone there, must have been fully as communicative of what wonders had been seen and heard at his birth as the shepherds were to others at the time (Luke 2: 17-18). It cannot be

that the authors of the Matthew and Luke could know of these amazing occurrences, and Jesus not know, and certainly their accounts are too widely variant for him to have told more than one of them. But no one ever mentions the subject to him, and he never mentions a syllable of it to his audiences or to his followers; no, not even to the beloved disciple, if we are to ascribe the John Gospel to him, for the dead silence of that treatise, like that of the Mark, shows that neither of the writers thereof could have heard, and then omitted the most signal evidences of their master's divinity. This would be the more notable as to John, if he wrote the John Gospel, since the mother of Jesus, after his death, dwelt with John (John 19: 27), and was more likely to "ponder them in her heart" and relate them after the marvelous terrors of the Crucifixion and Resurrection of her son had confirmed or illustrated them. At the return from the Ascension, when she and her other sons were present (The Acts 1: 14), and when the mystery was fulfilled and crowned, an occasion was offered highly suitable for her to have told the origin of that one in whose name the assemblage had met; yet she preserved her peace; so that it may be she did not even tell her son Jesus or the disciple he loved; in which case it cannot be that the authors of the Matthew and the Luke got their variant narratives from her.

Why Jesus failed to avail himself of the marvels of his birth, if he knew them, may be due to his meekness or modesty; though this view is not compatible with assertions he made of himself. But as the story of his birth has been of such immense value to the Church for eighteen centuries, as it has been so efficacious in its appeal to human admiration and sympathy ever since it was promulgated, it would seem that he could have used it to great advantage in his own preaching. It cannot be said that if the story had come from his own lips his hearers would not have believed him, since it is implicitly believed by countless

millions when it comes from two authors whose very names are not subscribed to it, and who must have gotten it at second hand; who recorded it many years after it happened, and which two authors are at positive discord as to most of its details. It cannot be that he was not bold enough to make it known, for, though represented as now and then fleeing or hiding from the Jews (Mat. 12: 15-16; John 5: 13-16; 8: 59; 10: 39; 11: 8, 54; 12: 36), yet in the John we are told how he avowed to them "Before Abram was, I Am," "I and my Father are one", "The Father is in me and I in Him;" while, at his trial, though the Luke (22: 67-70) makes him evasive, the other two synoptics say he declared he was the expected Christ (Mat. 26: 63-64; Mark 14: 61-62). He claimed that the prophets and Scriptures would be fulfilled in his death (Mat. 24: 54-56), but he never pointed to the annunciation and the incidents of his birth as connected with such fulfillment, though a child born of a virgin, spoken of in the Isaiah, is one central fact which connects Jesus with such prophecy. That Jesus did not know aught of the theophany is a postulate which to most Christians presents more difficulties than to say that he knew it and failed to allude to it; yet his silence as to it, his harshness to his mother, the unbelief of his brothers (John 7: 5), &c., strongly indicate his ignorance of it, or theirs.

Greater, perhaps, are the difficulties which press on us if it be supposed that his mother had forgotten or become indifferent to those wonders. The great things done to her (Luke 1: 49) had been specified by the angel Gabriel, even to the name of the son that was to be born, and the throne of David which that son was to occupy (Luke 1: 31-32, 35). "The Magnificat" which she sung and the sayings she kept in her heart (2: 51) fully imply that she was aware of the glorious future which awaited her son. From the part, however, which she took in the life of Jesus it must seem that Mary could not have at all realized what her

illustrious function had been. It is and must ever be a lasting regret that the inspired authors made such scant notice of the "Mother of God", since her cult is at this day more fervid perhaps than that of her son. Apart from the narratives in the Matthew and the Luke of the annunciation, &c., she comes only once in view in each of the synoptics, once in the Acts, twice in the John. She and her other sons went with Jesus from Cana to Capernaum, but that she was not accustomed to attend his ministry is certain from the solitary and peculiar account of the one instance that is recorded (Mat. 12: 46-50; Mark 3: 31-35; Luke 8: 19-21). Then we have the extraordinary evidence that "even his brothers did not believe on him" (John 7: 5); a fact which would seem to prove beyond dispute that their mother had never revealed to them that family history which leads many millions at this day to believe Jesus to be God. It was after the crucifixion that she and his brothers appear among the converts (The Acts, 1: 14).

And if the people of Nazareth had ever heard of the Incarnation they certainly had forgotten that most wondrous event in human annals. When Jesus ventured to preach there he offended them (Mat. 13: 54-58; Mark 6: 1-6); and from the Luke we learn that their wrath was aroused for that he claimed the Christhood, and that they took him out to kill him for this pretension (4: 16-31). It is the Luke which locates the annunciation at Nazareth; and the visit of Gabriel must have been very secret, and kept very confidentially, else the people there could not have been so exasperated, perhaps so astonished, at Jesus's claim. His mother, we infer, did not dwell at Nazareth at the time of this visit there, but all his sisters did, and the inhabitants of the village knew all the family, yet seem wholly ignorant of the theophany or any peculiarity of the divine group. In this connection must be noted the strange testimony of the Mark (6: 5) that Jesus "could do no mighty work there", and no reason for this inability is given by that

authority; but the Matthew positively traverses this statement by saying "he did not many mighty works there", implying that he did some of these, the partial failure being "because of their unbelief" (12: 58); a reason at general discord with the purpose of "signs", as it was these that Jesus relied on (John 4: 48) to convince even John the Baptist (Luke 7: 22), and the express motive given for the raising of Lazarus, which was to make the disciples and the multitude believe he (Jesus) was sent from God (John 11: 14-15, 42). But in the Mark (6: 6) we find that at Nazareth Jesus " marvelled at their unbelief "; a fact referable to his knowledge that they knew of the theophany, if this can be supposed in the teeth of the fact that the author of the Mark himself does not appear ever to have heard of it.

As for Beth-Lechem, and its inhabitants and shepherds, though the village was only six or seven miles from Jerusalem, no one there ever came forward to follow Jesus, or to bear witness in his behalf as to the superhuman wonders which occurred at his birth there. The slaughter of so many "innocents" by order of Herod (Mat. 2: 16) might have recalled Jesus, though painfully, to their memory, at least as giving to their village the celebrity of Jerusalem, which in the days of human sacrifices had been filled with the "blood of innocents" (Jere. 19: 4). So, they knew of the visit of the men of the East, no doubt, of which their scriptures had a parallel somewhat in the visit of the "ambassadors of the princes of Babylon" to see the "wonder" done in Hezekiah's time (2 Chron. 32: 31; 2 K. 20: 12), and which cost him his sons (20: 18).*

*The *Sephar-im* (trans. "letters") sent to cHezekiah (2 K. 20: 12), who showed these "letters" his treasures, were easily understood as *Sophos* or "wise" men by the Greek writer of the Matthew.

CHAPTER XVII.

THE FAILURE OF JESUS TO IMPRESS HIMSELF.

AND what success had Jesus during his life time? His preaching is believed to have extended over a period of about three years. He had taught the most humane precepts; though it must be conceded he was at times fiercely denunciatory; he had led a chaste life; he had healed the sick, the mad, the blind, the lame; he had raised from death to life three persons; he had controlled the laws of nature by walking on the sea and by stilling the storm; he had even been spoken to once from the clouds and once "out of Heaven."

It must seem that the giving life to one person, who had been dead so long that putrefaction had set in (John 11: 39), if that were all he did, would suffice to carry conviction of his superhuman character or at least his superior merits. Such certainly would be the effect of the reversal or control of the laws of nature by anyone in any part of the world in any age. And this particular wonder was not wrought "in a corner" (John 11: 41; 12: 9-11, 17-18), though neither the three other gospels, nor Peter, James, Jude, Paul, or any other canonical writer whatever, has noticed it or alluded to it.

Alike notorious as this extraordinary miracle of Lazarus is the prodigy recorded in the John (12: 28-31) which happened within Jerusalem or near that town. "The multitude stood by and heard it," says the Revised Version; and they could not have misunderstood the voice or words, for Jesus told them that it came "for their sakes." It is both strange

and unfortunate that this most astonishing occurrence is wholly omitted by all the other writers of the New Testament. Even more strange, however, is that, at the conclusion of this wondrous scene, Jesus found it necessary to hide from the multitude that heard the "voice out of Heaven", and for the reason that they still "believed not on him" (John 12: 36-37), even though the voice out of Heaven had spoken to him "for their sakes"; and the monstrous reason given for their unbelief is that God had blinded their eyes and hearts in order that they should not believe.

But with all these remarkable evidences of his superhuman power, and of the recognition of him by the Deity; all occurring in a petty country of ten thousand square miles; the success of the personal ministry of Jesus comes to us in precise figures which amaze by their limitation. All his converts or followers only numbered one hundred and twenty (The Acts 1: 15); all could assemble in one house (2: 2); all were from Galilee (1: 11; 2: 7); and of this little congregation the most eminent of its leaders were two "unlearned and ignorant men" (4: 13). This census was just after the Ascension, and at that observance of Pentecost which doubtless brought them to Jerusalem. The assertion of Paul (1 Cor. 15: 6) that, arising from death, Jesus "appeared to above five hundred brethren", is not elsewhere recorded; and not even repeated by himself when he had occasion to do so (The Acts 13: 31); while it conflicts with the "all" of The Acts (2: 2), and could not have been known at the time of its occurrence to Paul, else he would not just subsequently have "breathed threatenings and slaughter" against a brotherhood so divinely favored; and besides, on questions of fact which he conceived as necessary to "the glory of God", Paul frankly admits (Rom. 3: 7) that he is not to be relied on.

A number of passages in the four Gospels declare that many believed on Jesus. These are more generally found

in the John, though he seems (12: 37) also to contradict them all; while it is in this Gospel that most frequent mention is made of the hiding of Jesus, or his escaping from the Jews, whose determination to kill him is often averred in the narrative.

It may well be reckoned that Jesus reached his highest point of popularity or success at the time of his "public entry" into Jerusalem. This event is told in all the four Gospels (Mat. 21: 1-16; Mark 11: 1-11; Luke 19: 29-44; John 12: 12-19). The "multitude" which the three synoptics say sung Hosannahs to Jesus are all claimed by the Luke to have been "disciples." The John says the populace went out of the town to meet Jesus because he had raised Lazarus from death; but the Matthew contradicts this statement, and impliedly the whole Lazarus story, or at least its prior occurrence at Beth-Any, two miles away, by the notable remark that "all the city" asked as to Jesus "Who is this?" and this wide difference may arise from the idea of the John that Jesus dwelt or ministered about Jerusalem, while the synoptics keep him nearly all the time in Galilee. In any case this effort of Jesus or his biographers to identify him with the Zechariah (9: 9) figure led by its gleam of success to that riot in the temple (Mat. 21: 12; Mark 11: 15-18; Luke 19: 45-47; also John 2: 14-16) which rightly aroused the civic authorities, for Jesus was then a law-breaker.

In the John (6: 66) we find that at one time, owing to the lofty claims of Jesus, "many of his disciples went back, and walked no more with him." This statement conflicts with the account that the day before Jesus had wrought two great miracles, that of walking on water, and that of feeding five thousand people with five loaves and two fish (2 K. 4: 42-44); the former of which is related in the Matthew and Mark and John, and the latter by all the four. And the "falling-away" also conflicts with the story the John alone tells (6: 15) that because of the feeding of the

five thousand in such manner the people were about to "take him by force and make him a king"; and why should any fall away under such circumstances?

Curious, too, is the failure of Jesus to acquire the following of John the Baptist. If the two were cousins; if the missions of the two was a divine sequence; if John baptised Jesus; if the prodigies of that ceremony were seen and heard by John; if he had pointed out to those about him that Jesus was "the Lamb of God who taketh away the sins of the world" (John 1: 32-34), or even the modified statement made at Ænon (John 3: 25-30), it must seem that, not only the disciples of John, but that subordinate himself would have joined Jesus. On the contrary, years later, we find his sect disputing with Jesus (Mat. 9: 14; Mark 2: 18; Luke 5: 33); that they had different practices or rites, and that years and years later they still formed a separate sect (The Acts 18: 25; 19: 3). And this latter statement is confirmed by the message to Jesus from John, then in prison at the close of his career, asking of Jesus whether he was the one who was to come to redeem Judea (Mat. 11: 2-3; Luke 7: 18-24); to which Jesus did not reply by reminding John of the marvels of the baptism or of his own personal obedience to him (Jesus) as "the Lamb of God", &c. Hence the connection between the two seems to limit itself to the baptism of Jesus by John. And the effort of the John Gospel in this matter seems to be to get the sect of John, many years later, to join that of Jesus. This view derives support from the fact that neither Paul's nor any of the other epistles allude to John, though in The Acts (13: 24-25: 19: 4) Paul is recorded as speaking of him.

And we have seen that "even his brothers did not believe on him" till perhaps after the Crucifixion and Resurrection and Ascension. They are never named among the disciples or followers. Their adherence was doubtless gained by the resentment they felt at the execution of their

brother; not by his miracles, or by his logia, or by the wonders wrought at his birth and in his behalf.

The seventy or seventy-two (for the manuscripts differ), which the Luke (10: 1-20) says were appointed and sent forth, are not mentioned in the other Gospels, or other New Testament literature. The account seems based on a curious Jewish story (Num. 11: 16-30) where Jehoah puts his *Ruach* (trans. "spirit"; also "breath", "wind") on seventy or seventy-two elders at Taberah or Kiber-oth ha-Tav-ah, which was not perhaps "graves of the lust" but the Tav or "mark" (Ezek. 9: 4-7) set on the forehead, which was perhaps some cross-mark used as a sign of selec-



tion in the mysteries of the Kabiri, and this Tav or Tau (the Hebrew letter "T" at the end of their alphabet) was the Egyptian symbol of life, perhaps of "the perfected", borne in the right hand of their gods, and used by the early Christians instead of the plain cross, but still the key of St.

Peter, though originally perhaps a charm against evil from the four quarters or regions of Earth; while seventy-two was the number of those who conspired with Set or Typhon against Osiris, for the latter was perhaps the Kabir after death, as Kabor is "sepulchre", but also *Chebar* or *Chebar-eth* (trans. "glory" or "glorified"); for Set or Typhon (Arabic *Tuphon*, "flood") was a Canaanite deity, and formerly the war-god in parts of Egypt, but afterwards the evil or adverse principle, or the Hebrew *Sat-an* (trans. "adversary"), and perhaps Toph-et to whom children were burned, and same as Moloch. Howbeit, it was not the seventy or seventy-two who met after the Ascension (The Acts 1: 12-14), but the twelve, less Judas.

If we allow that the terror inspired by the severe proceedings against Jesus caused dismay among his followers, and their dispersion on the night of his capture, we find (Luke 24: 52-53) that confidence was quickly restored, for the disciples returned to the temple after the Ascension,

and were there continually "praising God"; and Peter, fifty days after the Ascension, spoke very openly and boldly (The Acts 2: 6, 14) in Jerusalem, and soon "filled" the town with his teaching (5: 28). Nor can it well be that the main body of the converts of Jesus had gone back into Galilee, as nought of that appears, and the number seems explicitly stated to embrace the entire sect as present at the Pentecost meeting when the Spirit came upon all of them. Moreover, the astonishing prodigies which occurred at the Crucifixion and Resurrection, such as two mighty earthquakes, the appearance "to many" of saints from the grave, the unnatural darkness of three hours, the re-appearance of their Master for a period of some days, &c., must not only have tended to keep his followers in line, but also to bring in recruits; else these wondrous phenomena were a waste of energy, and of no practical purpose at the time, though arguments more potent for the conversion of sinners are rarely presented. It seems true, however, that his own selected twelve, all but one of whom are now our leading saints, "forsook him and fled" when Jesus was caught, though they more than any other men who ever lived had less reason to doubt him, as they had witnessed the divine manifestations in his behalf, had been present at his many reversals of physical processes, and listened to the lofty sentiments he uttered (The Acts 10: 39); and yet even the vehement Peter, the beloved John, the ambitious James, were no whit truer than the cripples he had cured or the hungry he had fed or the dead he had raised to life; and yet it would be unfair to a whole people to place their moral standard as low as that of Peter who denied him, or that of Is-Cariot who "priced" (*Ie-Kareth*, Zech. 11: 13) him, and then cast the thirty pieces to the potter (v. 14).

It has been herein observed how easily Peter made converts by curing a cripple, and how Paul and Barnabas were believed at Lystra to be deities because the former did the like. It may also be noted how Simon the Magician,

though he merely practiced sorceries at Samaria, was given heed to by all, "from the least to the greatest" (The Acts 8: 9-11). Great success also crowned there the preaching of Phillip, and the miracles he there performed, as related in the same chapter; for Simon himself believed and received baptism. But the claims for Jesus as to his labors in that country are conflicting (Luke 9: 52-56; John 4: 39-42), and he forbade his disciples to go there (Mat. 10: 5); nor does it seem that any Samaritans were among his followers. In the after centuries, and even at the present day, flattering stories have been told of eloquent "revivalists" who prevailed on many without the help of miracles; and the most famous result attained in this way was that of Peter the Hermit and Walter the Pennyless, who persuaded the fanatical millions of Europe, and even kings and nobles, to waste their lives and treasures in a foolish errand; and, if the tale of Jonah is fact instead of allegory, we may see that even the Shemite mind is open to persuasion without the miracles of Jesus or the sword of Mohammed.

Wherefore the surprise with which the thoughtful reader meets the statement that the whole number of Christians at the close of the ministry of Jesus, after all his mighty "signs" and "wonders", was only one hundred and twenty! And this number is in accord with his friendless death and unanimous condemnation; yielding to us as it does necessarily an utter reversal of all our ideas of the man, or of all our ideals of humanity. If the number were multiplied by ten, by an hundred; yea, by ten thousand; one must still be left in amazement at the signal failure of a divine personality to impress itself on a contemporary people; and this too in an age when credulity was co-extensive with ignorance, and among a people willing for and expectant of divine interposition.

CHAPTER XVIII.

SILENCE OF THE EPISTLES AS TO THE LOGIA.

THE marvelous birth and works of Jesus, and the celestial recognition and terrestrial phenomena in his behalf, did not suffice, therefore, first, to save him from civic and popular condemnation and contumely and death; nor, second, were these marvels of either kind set up in his defence at the crisis of the fate he met with so much anguish as to reproach God for forsaking him; nor, thirdly, are they remembered or recited in the speeches or writings ascribed to Stephen and Peter, to John and Paul, to James and Jude; nor fourthly, did Jesus or his mother allude to or recall to anyone their knowledge of the nativity; nor, lastly, did ought that was done for or by him yield to him any gratifying measure of popular success during his life.

Let us stop then to consider his logia.

It might well be expected that these, or the more striking and original of them, would be indelibly impressed on the memory of the apostles, and incorporated in every single writing of canonic authority. The sayings of Jesus, however, are most scantily found repeated, and are almost exclusively confined to the four gospels. In propagating the fame and glory of Jesus, among those who had never seen or heard of him, it would seem impossible for those who did this to omit the moral sentiments and social precepts he taught, or perhaps the severe invectives he pronounced. His brothers James and Jude, Paul, or others

who were not his disciples, might fail to cite or quote these; but it is not easy to understand how or why John and Peter, if they wrote a single page, could so fail.

We of the after centuries are expected to obey and follow the words of Jesus in our faith and in our practices. It must seem that the proselytes of the first century, who were certainly in most part without any written account of Jesus, should also have been familiarized with his sayings for their guidance and salvation. But the epistles incorporated in the New Testament, full as they are of pastoral exhortations as to rules of conduct, even to minute domestic details, are singularly sterile in citations of such exhortations as coming from the mouth of Jesus. A careful research is rewarded perhaps in rare and doubtful cases. The Romans (13: 8), the 1 Peter (1: 22) and the 1 John (3; 11, 23) do indeed quote the new commandment thrice found given by Jesus in the John only (13: 34; 14: 12, 17), "that ye love one another"; and the 1 Thessalonians (4: 9) quotes the "Love thy neighbor as thyself" which Jesus himself quotes (Mat. 22: 39; Luke 10: 27-28) from Leviticus (19: 18). The James, which nowhere mentions Jesus save in the opening verse, and one other place, has an abbreviation of Mat. 5: 34-37 (James 5: 12), but does not quote the new commandment, though referring expressly to that of Leviticus (2: 8). The 1 John seems to refer to the new commandment (2: 8-10). Peter, in a verbal report (The Acts 11: 16), quotes a saying of Jesus, not found in the gospels, but in The Acts (1: 5), much like the words of John Baptist (Mat. 3: 11; John 1: 33); and Peter also has allusion to the words of Jesus at Nazareth found in the Luke 4: 18 (The Acts 10: 38). Paul, indeed, while he repeats it (Rom. 13: 8) does not know that Jesus had ever given it as a new commandment, or perhaps denies it; expressly declaring that if there be any other commandment than those of the decalogue it is one in Leviticus, which he twice cites (Rom. 13: 9; Gal. 5: 14). His ex-

quisite chapter on brotherly love (1 Cor. 13:), in which he might most appropriately have interwoven the "Love ye one another", wholly omits that saying.

The Lord's Prayer is nowhere referred to as such outside the three synoptics (Mat. 6: 9-15; Mark 11: 25-26; Luke 11: 2-4). The beloved John must have heard this prayer, but the book John does not mention it. The canonic epistles often mention praying and prayer, and their failure to mention the teaching of Jesus as to prayer is not explainable.

The Sermon on the Mount (Mat. 5:; Luke 6: 20 &c.) is also unknown to other parts of the New Testament. Paul expresses some kindred sentiments, but he does not ascribe these to Jesus, nor use the like phraseology.

It might certainly be expected that Paul would cite the Golden Rule. Before the time of Jesus this precept is said to have been uttered by Hillel, father or grandfather of the Gamaliel who taught Paul; but neither as from Jesus nor Hillel does Paul ever allude to it. Other of the writers or alleged writers, such as James, Peter, Jude, John, must have heard Jesus use the precept, yet they are silent as to it. Full as all the epistles are of admonition and exhortation, it would appear that this guide to social conduct would be freely used, but only two even of the gospels mention it (Mat. 7: 12; Luke 6: 31), and it is these two which in their same chapters report the wise saying as to the mote and beam in the eye.

The invectives uttered by Jesus against Pharisees and others, so frequent in the gospels, are not generally pertinent to the epistles, and silence as to them might thus be accounted for. An opposite sentiment, "Father, forgive them, for they know not what they do", found only in the Luke (23: 34), and omitted from the earlier copies of that book, and probably an interpolation from the similar expression of Stephen (The Acts 7: 60), may well be found missing from the epistles, as it is from the other gospels.

That all the details of the Crucifixion, as variously told in the four gospels, should be wholly left in silence by the epistolary authors is the more singular, since Paul himself must have been in Jerusalem at the time it occurred; and we know that John and Peter were at the time in Jerusalem.

Two rites or practices of Jesus, baptism and the sacrament, are preserved in the writings of Paul; he or his disciples baptised, and he also amplifies the words of Jesus at the Last Supper (1 Cor. 11: 23-26), which words are given in the three synoptics (Mat. 26: 26-28; Mark 14: 22-24; Luke 22: 19-20); but neither Paul nor the other writers make mention of the washing of feet, which the John gives (18: 4-15) at some length, and apparently as a substitute for the story of the sacrament.

It really must seem that the authors of the books of the New Testament, other than the four gospels, knew as little of the logia of Jesus as they did of the incidents of his life and death. Had these authors heard these sayings, or even got them at second hand, it cannot well be doubted that they would have been both used and useful. Paul, indeed, is said to have gotten one, not elsewhere found, which he employs with happy effect on this age and perhaps on the proselytes of his own time (The Acts 20: 35), and surely he would have used others had he been familiar with them.

If it be answered that most of the epistles were extant before the gospel narratives were written, one reply is that the epistles written subsequently are equally barren of the sayings of Jesus. Now, in their ascribed speeches, Stephen, Peter, Paul, James, show that they are acquainted with Jewish history and literature, and in the writings of the three latter there are repeated quotations from and allusions to these. So with the "Hebrews", and other books of disputed canonicity. In speaking to Jews it might be we could not expect the logia of Jesus to be cited, however

impossible it would be to omit the miracles and prodigies ; in speaking to an assemblage of Gentiles the apostles would have found the logia to be of great service ; and certainly in writing to or addressing the followers or proselytes the sayings of the Master would claim a place conspicuous above all others. And that the gospel narratives were not extant would only supply a more imperative reason for this latter course.

CHAPTER XIX.

THE RESURRECTION AND ASCENSION.

IF, however, the sayings and works of Jesus, and the wonders of his birth, are scantily quoted or wholly slighted in the writings of the New Testament outside the gospel narratives, this is more fully the case as to the awful phenomena and the pathetic or other incidents of his death and resurrection and ascension. This is the less to be wondered over, since the John Gospel, which says that John was standing by the cross, does not record the darkness of three hours related by the three synoptics, or the rending of the temple veil, or the confession of the centurion; and the Matthew alone takes note of the mighty earthquake, the rended rocks, and the appearance of the dead saints; as that gospel also alone tells of the second earthquake at the resurrection. If John wrote the Apocalypse he might, it would seem, have made use there of these prodigies in that startling book. Paul was a young man, and must have been at Jerusalem when they happened, as it was the Passover feast, and he "an Hebrew of the Hebrews", yet he never alludes to them in any manner. We know that all the disciples were in or near the town; and even present at the death of their Master (Luke 23: 49), yet Peter, in none of his speeches, nor in the epistles assigned to him, says aught of these wonders. The brothers of Jesus, James and Jude, who were in the town certainly forty days later (The Acts 1: 14) do not mention them in the epistles to which their names are fixed. Jesus, after the resurrection, points to his wounds, but not to these prodigies, as evidences in his behalf.

The appalling wonders of the crucifixion and of the resurrection could have been used, it must seem, and with signal effect, by Stephen and Peter and Paul in their speeches; if, indeed, the populace of Jerusalem had been so perverse as to hold out against such supernatural evidences; evidences they themselves must have heard or witnessed at the time. In his speech at Cæsaria (The Acts 10: 34-43) Peter had an opportunity to tell an assemblage, a little distant from the cross and the sepulchre, of these prodigies, but his claims for Jesus on that occasion are not immoderate when we consider that they are reported by the author of The Acts, a generation or two later. And Paul, journeying into more remote parts, in order to induce men to espouse the new faith, while he mentions the death and resurrection of Jesus, wholly ignores the phenomenal features of these, though it must seem that nought better would have served such purpose with peoples whose several sacred annals were made up of prodigies.

The speech of Stephen is lengthier than any other left to us by the author of the Acts (7:), comprising as it does 52 verses. He is one of the first officials of the new sect when they organized shortly after the death of Jesus. Stephen must have seen and heard Jesus, and was doubtless familiar with much that had chanced to him. Stephen's speech is in answer to charges preferred by false and suborned witnesses, who must even have exaggerated what he was teaching; yet his answer shows that he was not spreading the merits and renown of Jesus, but was attacking the fetishism of the Jews respecting their temple, and thus undermining the authority of their priesthood. But, while reciting with some detail the history of their past, and especially incidents in the life of Mosheh, with all of which his hearers must have been familiar, no account of the career of Jesus is given, and Stephen only claims that Jesus was a predicted prophet or righteous one, whom, in pursuance of their usual course in regard to prophets, they

had not only murdered, but had betrayed their nationality by delivering him to the Romans (Luke 24 : 20). Stephen not only fails to recall to his audience any of the wonders at the death and rising of Jesus, but does not claim that he had arisen, much less that he had ascended alive to Heaven.

An earthquake in Judea was a very rare occurrence; so uncommon, indeed, that those which chanced in the reigns of Uzziah and Jereboam II. were used as a time-mark (Amos 1 : 1) and as an illustration (Zech. 14 : 5); as also Josephus (Antiq. 9 : 10), who perhaps quotes from the Zechariah. The one recorded in the Matthew as occurring at the crucifixion resembles the one told of Elijah (1 Kgs. 19 : 11-12) who was to forerun the Messiah (Mal. 4 : 5), and therefore was entitled to no greater honors; and the one which rolled the stone from the grave, and the one which unbolted the prison of Paul and Barnabas at Philippi (The Acts 16 : 26); have functions in common. That such phenomena were not frequent renders the silence of all the other writers as to these two of the Matthew the more perplexing. If, on the other hand, earthquakes were frequent at that time in Judea, then these two lose somewhat their value and significance.

As to the other incidents at the crucifixion and resurrection, there is a like silence on the part of all the writers and speakers apart from the gospel narratives. The "It is finished", told in the John, seems the "accomplished warfare" (*Maleah Zebeah*) of the Isaiah (40 : 2), and appears in the Revelations (16 : 17; 21 : 6). The "I thirst", found in the John only, might suggest or be suggestive of the same passages of the Apocalypse, but is referable to Psalms (69 : 21). The presence, however, of his mother, and his words to her, told alone in the John, and contradicted inferentially by the synoptics (Mat. 27 : 55; Mark 15 : 40; Luke 23 : 49), are not confirmed elsewhere. Neither is the piercing of his side by the soldier with a spear which

the John alone tells, and so contradictory of the remark of the centurion and "those who were with him" (Mat. 27: 54; also Mark 15: 39; Luke 23: 47). Neither is the citation by Jesus from the Psalm (31: 5), related in the Luke (23: 46) only. The "My God, my God", &c., quoted by Jesus from the Psalm (22: 1), and told by the Matthew and the Mark, is not elsewhere noticed. The "Father, forgive them", &c., told alone by the Luke, is not expected to be elsewhere found, for it is not even in some of the earliest codices from which we get that Gospel, and its absence from the Sinaitic and Vatican is fatal to its authenticity, and it is probably an interpolation borrowed from the words of Stephen in the later book of The Acts (7: 60). The confession or conversion of the centurion, his "Surely this was the Son of God" ("righteous man", the Luke has it), common to the synoptics, but not in the John, though the disciple John was standing by, would have been powerful artillery for the evangelists had they known of it, but their silence implies they were ignorant of it. The epistles give us no account of the scenes at the death of Jesus; not even do we hear from them of the two thieves (Jere. 48: 27) or the crown of thorns or the inscription on the cross.

It is only in the Matthew (27: 62-66; 28: 11-15) that we have any mention of the sealing of the sepulchre and the setting of the watch. It was doubtless an early, but not an immediate, claim of his followers that Jesus had arisen bodily from the grave; not immediate, else Stephen would have been less indignant, and in his speech would surely have triumphantly mentioned it. If the body had disappeared, the reply must have been that his disciples had stolen it; hence the Matthew's sealing and guarding seems a rejoinder which betokens a local controversy about it, of which the other Gospels were ignorant.

The re-appearances of Jesus are not mentioned in the Mark, for all scholars agree that that Gospel ends with 16: 8; but the young man at the grave said he had risen and

gone into Galilee, where they would see him; and this refers to a remark of Jesus (Mat. 26: 32; Mark 14: 28), where he said "After I am raised up, I will go before you into Galilee", which probably meant the "region" (*Galil-ah*) eastward of Ezekiel's (47: 8) Paradise, whence the waters flow to Arabah or Erebus, and the *Ge-Aulai* (trans "redeemed") of the Isaiah (62: 12); the Egyptian Aalu and Greek Elysium; as this accords with his remark to the penitent thief (Luke 23: 43). The Mark also says the "three women" saw a young man in the tomb; and the Matthew converts him into a radiant angel, who also spoke to the "two women", and also that they met Jesus there, contrary to what the young man and the angel had said. The Luke has a bevy of Galilean women at the sepulchre, who see two radiant men, just as Sha-Aul saw two "men" (*Enosh-im*) by Kabur-eth Rachel (1 Sam. 10: 2). The John, however, gives the more cherubim-like idea of the two angels, and Magdalen saw them, though possibly she saw Peter and John while they were in the tomb; but she also met and talked with Jesus, who, like the two cherubs, was not seen by Peter and John, nor by Luke's Peter. The Matthew supplies us with only one appearance of Jesus, and that was in a mountain of Galilee, as if in harmony with the Galil-ah concept; and so the John leaves him at the Sea of Galilee. But the John and Luke and The Acts locate appearances of him in Jerusalem besides those at the sepulchre, though if the John originally ended, as some have insisted, with its 20th chapter, that authority would be excluded. Paul, pursuing his theory of a bodily resurrection, cites more appearances than any other writer; but he surely did not have this knowledge at the time he was persecuting Jesus. And among these Paul says (1 Cor. 15: 12) Jesus appeared to "the twelve", thus showing his ignorance of the story of Is-Kariot, which is nowhere alluded to by him; a story told in some detail in all the Gospels, yet one which the silence of the epistolary writers suggests to be an allegory elab-

orated from the Zechariah (11: 12-14), where *Ia-Kereth* (trans. "priced") accounts for one part of his name, while the name Judas perhaps personifies the Jews (The Acts 7: 52) as treasurer of the divine word and treacherous to the divine messenger; for Paul's statement that Jesus was "betrayed" (1 Cor. 11: 23), considering this remark of his about the "twelve", must be taken in the same sense as Stephen's (The Acts 7: 52), and applied to the Jewish authorities.

The Ascension is not mentioned in the Gospels. The close of the Mark (16: 9-20) is known to be spurious. The "was carried up into Heaven" of the Luke (24: 51) is to be rejected because not in the oldest (the Sinaitic) Codex. The whole direct and admitted authority for the Ascension is therefore limited to three verses of The Acts (1: 9-11); a book which many argue was written in the early part of the second century; but even in that book the speeches of Peter and Stephen and Paul fail to allude to the astonishing event. The several notices of Jesus as sitting at the right hand of God, have no necessary connection with a bodily ascension. Indeed, the Hebrews, one of the very latest books, declares that Jesus "through his blood, entered in, once for all, into the holy place" (9: 12, 24). The Ascension, an event more wondrous than the Resurrection, is not relied on or mentioned by the epistolary writers; and even so late a writer as the pious interpolator of Josephus (Antiq. 18: 3), after the days of Origen, A. D. 185-254, fails to record this remarkable breach of physical law as among the merits of Jesus; while in the book of Origen against Celsus the zealous father seems not to have known of the Ascension. Certainly no averment in support of the divinity of Jesus could have been more effective in the evangelization of mankind, and the silence of Paul as to it, while engaged in his extensive mission, is certain evidence that it was not among the earlier beliefs. In truth, when we find the Matthew (28: 17), the Mark

(16: 7), and the John (21: 1) all leave Jesus in Galilee, while the last authentic words of the Luke on the subject are "he was parted from them", it might seem as if all the gospel writers preferred to have it believed Jesus was alive in Galilee (Galah means "Captivity" or "Exile") and liable to return at any time to set up his authority or to "avenge" (*Goel*, or as *Goel-El*) his wrong (Mat. 10: 23): though the John treats Jesus as a phantom, which enters closed-doors (20: 19, 26) and was not to be touched (: 17). It is not, therefore, to be expected that the gospels would record the Ascension of Jesus, bodily or otherwise. The sole direct authority for the Ascension is thus found to be The Acts. This latter is believed by many to have been written after the publication of Josephus's Antiquities, A. D. 93, so close is the correspondence with it, and others place the date of The Acts as late as A. D. 120 or 130. The support we see for its late date is the fact that the Jews were so scattered and well established (The Acts 9: 2; 11: 19; 13: 5, 14-15; 14: 1; 17: 1, 10, 16; 18: 4, 19), since these synagogues show strong colonies, and this could hardly be true till some time after the downfall of Jerusalem in A. D. 70. That Jerusalem is so often alluded to in The Acts, and no mention made of its terrible fate, seems to show that the book antedates that event; a point which is difficult to surmount; but if it was written, as is urged, at Rome, as much as half a century after the fall of the town, and by other than a Jew, postulates supported by the familiarity of the author with Italy and adjacent parts, the omission of all reference to the destruction of the town might be accounted for. Then the assertion that Paul taught for two years "in the school of Tyrannus" (The Acts 19: 10-11) at Ephesus would seem a controversial boast which would fetch the date of the book down, for it is probable that Tyanæus is the right name here, since in the latter years of the first century the famous Apollonius Tyanæus, whose thaumaturgy has been so often compared with that told in the New

Testament, was resident at Ephesus; and in connection with this remark as to the mysterious Apollonius will be noticed the account of Apollos at Ephesus which immediately precedes the teaching of Paul "in the school of Tyrannus" (18: 24-28). Indeed it appears feasible to frame such an itinerary of Paul as is related in The Acts from his own epistles. Whatever the date of the book, however, and whoever the author, it is certain that it alone contains any authentic averment of the wondrous event of the bodily ascension of Jesus; a statement not necessary to sustain the Psalm (16: 10), where "thy cHasid" is "not to see Shech-ath", for the Resurrection responds to that characteristic, but to rank Jesus with the Jewish Elijah and with the Greek Ganymede or 'cup-bearer" (*Ma-Shech-ah*) or *Me-Siach*.

CHAPTER XX.

THE EARLIER CLAIMS OF CHRISTIANITY.

THE conclusion to be deduced from these facts of omission is of the most striking nature. It is not whether miracles were wrought by Jesus, or that in his behalf prodigies were exhibited. Still less is it the old question as to the possibility of the performance of miracles, or that of the authenticity of prodigies. The discussion of these problems has no place here, as it has been exhausted long ago. But the question is, conceding every word and every detail of these wondrous incidents to be true, and the truer the more imperative the question, how could they wholly escape the knowledge or utterly fail to command the consideration of contemporary writers and speakers who were eagerly engaged in the propagation of a theology which at this day and for many centuries past has rested its claims to divine origin and supremacy on these very incidents? Nay, more; writers and speakers who, as the intimate associates of and believers in Jesus, and even his brothers, were witnesses of and actors in this superhuman drama, and who substitute their own homilies or relate their own visions in place of confirming the events and iterating the sayings of Almighty God during his visit to and presence in the world. It must seem that it is to these, to Peter and John, James and Jude, Thomas and James bar-Zebedee, that we should look for the history of their Master or brother, though the two former were "unlearned and ignorant men"; and yet it is only the gospel narrative of John which anyone has accredited to one of these, and no scholar would

admit that this metaphysical and ingenious production, so variant from the synoptic gospels, was written by a Galilean or Jew, or by an unlearned and ignorant man. No one, indeed, in the three first gospels, claims their authorship, and the Matthew and Mark and Luke, to whom they are arbitrarily assigned, were not, except Matthew, among the intimates or followers of Jesus during his lifetime; and thus the surprise is the greater that those who actually knew of these remarkable occurrences should be wholly dumb as to them, and leave them to be told by those who could only have learned most of them by hearsay, while these intimate associates should write of doctrinal and pastoral themes. The fact is almost as strange as that, despite "the signs and wonders" wrought by and for Jesus, including the numerous cures he wrought, he was unanimously condemned by the populace and authorities who knew of these to the most shameful death.

It must be, in explanation of this, that the basic idea of the earliest Christians, at least down to the time of the destruction of Jerusalem, A. D. 70, was not so much the personality of Jesus as preparation for "the Kingdom of Heaven", which was shortly to be established by his second coming. In the 1 Corinthians, doubtless the oldest of the New Testament canon, Paul speaks freely of this expected event, and as if it were at hand (1: 7-8; 4: 5; 7: 29-31; 10: 11; 11: 26). The very resurrection of Jesus was the assurance of this expectation, for unless he had risen unto life again he could have no second coming, there would be no "Kingdom of Heaven", no bodily resurrection of others, and "then is our preaching vain, your faith also vain" (1 Cor. 15: 12-24); that is to say that the whole Christian or Paulian faith of that early day was the old hope for "God as Ruler", or the "Kingdom of Heaven", broadened into a hope that this might extend to the Gentiles, and coupled with the averment that Jesus was to precede God as a preparatory messenger (vv. 23-26). And the general idea

was perhaps even more realistic than that manner of coming which Jesus so liked to describe from the Daniel (7: 13-14), where this coming would be in the clouds of Heaven, and as Chibar Aenosh or "glorious man" * who was to come Kerob or "at hand", and have dominion. This was the creed, the faith, the bond of organization; and the course to pursue was to lead a brotherly and blameless life so as to be in unison with the happy change. Paul seems to have known nought of wonders at the birth and death of Jesus, or of the prodigies done for him, or of the Ascension, save the particular fact of the bodily rising, which made Jesus the first who had triumphed over the Kabor or grave; and held that he would soon come back to reign; his suffering having atoned for the general Earth-curse; wherefore he was the promised Me-Siach and Son of God. Upon these dogmas Paul built the primitive Church.

This Messianic hope, however, must have rapidly abated among the Galileans of Palestine when the Romans subjugated the country and destroyed their holy city. It was then that these believers must have turned more eagerly to the personality of Jesus. It was then that they must have insisted that their calamities and those of the Jews came upon them because the latter had rejected and crucified him; in which case of such divine vengeance he must have been the Son or forerunner of God, and must have had manifestations of this, and done works consonant with such a nature. Friction with those who denied this and these only developed more rapidly the number and superhuman character of the claims as to him, till at last the two preliminary chapters of the Matthew and the Luke took shape, and were prefixed. That there were extant previously some accounts of Jesus, and sayings of his, may well be supposed, since his sect was firmly established from the

* Perhaps Kabor or "sepulchre" man, but not Chi Bar, "like a son", though the play on words is there; and so Gibbor or "mighty", and hence Gabri-El; the classic *Mul-Ciber*, &c.

Jordan to the Tiber, and already had the Pauline epistles and perhaps other literature; nay, had even been persecuted at Rome, though it is more likely that it was the Palestinians generally of whom Tacitus and Suetonius speak, that is, Jews and Christians. In any case, our point is that the personality of Jesus developed towards the end of the century, and early in the next, at which latter time our gospels probably took their present general form; and this statement derives strong support, not only from the fact that late canonic epistles, such as the Hebrews, fail to specify his miraculous origin and works and death, but the apostolic fathers nowhere specify them; Clemens Romanus mentioning two miracles of the Old Testament, but, apart from the resurrection, not intimating such a power in Jesus; the Barnabas (4: 11) saying Jesus did "many wonders and signs", and that he "arose from the dead, manifested himself to his disciples, and ascended into heaven", but specifying nothing save this latter; the Polycarp saying nought of Jesus's manifestations; the Hermas saying nought; and it is only when we reach the questionable letters of Ignatius that we hear of the "incarnation", "birth", and thrice of Virgin Mary, all without particulars, and then of a great star whereby Jesus was "manifested." These books are ascribed to the period between A. D. 100 and 150; Clemens's writing being claimed as extant a year or two earlier, and Ignatius a few years after Clemens; but the particular feature they present is that, except Ignatius, whose epistles are in sore controversy, their authors are as free from details of Jesus's signs and wonders as is Paul. They tell, scantily, some of the logia of Jesus, but our inference is that they were fairly ignorant of what he did and what was done for him because these had not been incorporated into any gospel as we now have it till perhaps after the dawn of the second century. Nor was there any great need for this, since the belief in his second coming was yet implicit outside Palestine, and all the above except Hermas so declare,

and all these writers dwelt outside Palestine where the destruction of Jerusalem was causing the hope to fade, and the increasing personality of Jesus was taking its place.

The Gentiles, taught by Paul the strange doctrine of the Atonement, which we notice fully in this book, were therefore the last who held on to the Messianic hope, for Paul had changed the Saviour of the Jews into the Saviour of the world (Rom. 5: 6-21; 1 Cor. 15: 3, 21-22). And the fact of the resurrection was all that was really urged to attest the Christhood of Jesus; it is this that stands out in the writings ascribed to the apostolic fathers as bald and almost as isolated as it does in those of Paul. This was the Christian faith of the first century, since it was strictly coupled with the second coming or "Kingdom of Heaven." Hence it is that Paul is to Christianity what Ezra is to Judaism. Hence it is, also, that the empty grave of Jesus is the cradle of Christianity. Christianity was born, not in a manger, but in a sepulchre. From that sepulchre have radiated the Star of Beth-Lechem as well as the Cross of Constantine; while it has also yielded to us the most unscientific dogma of any great religion, namely, that the physical part of man does not perish at death, but revives to everlasting bliss or everlasting woe, as in case of recreant Jews in the time when Maccabeus stood up (Dan. 12: 1-2.)

CHAPTER XXI.

HISTORIC ENVIRONMENT OF JESUS.

BEHIND the canonical accounts of Jesus lies a lurid background of history which such accounts but feebly disclose. Those who confine their research to the New Testament cannot be expected to understand the peculiar conditions and antecedents which gave Jesus and Christianity to the world. Fortunately the next generation after him supplied a secular historian, Josephus, who, though credulous and extravagant beyond measure, has thrown great light on the social or political status of Palestine in the first century. Most history is perverted or distorted by the bias or the purpose of the historian; either that of maintaining or assailing some cause or some pretension; or it is inaccurate from ignorance, or from the sheer impossibility that any fact can be stated with precision even by those who witness it. Josephus is heir to all these frailties. A writer who states that 115,880 dead Jews were carried out of one gate of Jerusalem, within seventy-five days, during its siege by Titus (Wars 5: 13), cannot be relied on as accurate, though he be present when events occur, as Josephus was in that instance. Whatever discredit may attach to his narrative, however, we may accept it as approximation to the facts, since he was largely contemporary with and an actor in many of the occurrences he records as taking place during the first century. He was born at Jerusalem, A. D. 37, soon after the death there of Jesus, wrote the "Wars" about A. D. 75, the "Antiquities" about A. D. 93, and "Against Apion" about A. D. 100.

He says, speaking of the times of Archelaus, B. C. 4 to A. D. 6, which period is believed to cover the birth year of Jesus, that "a great many set up for kings" (Wars 2: 4); and he repeats this as to the same period in his Antiquities (19: 10) by saying that when "the several companies of the seditious lighted on anyone to lead them they immediately made him a king." He also states of the time in which Felix was governor, about A. D. 60, "the country was filled with impostors and robbers"; that "impostors and deceivers persuaded the people to follow them into the wilderness, and pretended they would exhibit manifest wonders and signs" (Antiq. 20: 8), and that "there were such men as deceived and deluded the people under pretense of divine inspiration", "who prevailed with the multitude to act like madmen, and went before them into the wilderness as pretending that God would show them the signals of liberty" (Wars 2: 13). He names several who led these movements, such as Judas of Gamala or Galilee; also another Judas who raised rebellion in Galilee; also one Anthrogos, a peasant; then Simon a servant of the great Herod; also "an Egyptian"; and Theudas, and notably Menahem. Three of these appear in the New Testament, namely, Theudas and Judas of Galilee (The Acts 5: 36-37), and the Egyptian (21: 38). Some of these, Josephus says, assumed or aspired to the royal dignity. Most of them were attacked and put down by the Roman army of occupation, and not by the native authorities.

The immediate cause of these outbreaks was the servility in which the Galileans, rather than the Judeans, felt themselves upon the reduction of Palestine to a province of the empire. This occurred after the death of the first Herod, and during the short reign of Archelaus. The populace were then enrolled for taxation, not as before to and for their hierarchy of the Temple, but for the Romans. The rule of Herod, a foreigner, and close ally of the Romans, had been obnoxious to the Galileans; but Herod built the

temple, tolerated their peculiarities, and under him the country was prosperous.

Galilee, the district most turbulent, upon the imposition of Roman rule at once produced a leader in the person of Judas. He is severally called "the Gaulonite", "of Galilee", and "of Gamala", by Josephus; Gaulonitis being the district just north and east of Lake Galilee, and Gamala a town shortly to the east of that water. Josephus considers that Judas founded a fourth philosophic sect (*Antiq.* 18: 1), as distinguished from the Pharisees, Sadducees, and Essenes. It seems, however, from his three or four notices of Judas, that it was not so much a philosophic sect as it was a political and religious sentiment. "These men", he says, "agree in all other things with the Pharisee notions; but they have an inviolable attachment to liberty, and say that God is to be their only Ruler and Lord." He then tells that with intense fortitude they braved or received danger, pain, death; thus showing that they must have come in conflict with the authorities. In another part of the same chapter he states that this Judas and one Sadduc "both said that this taxation" [by the Romans] "was no better than an introduction to slavery, and exhorted the nation to assert their liberty" (*Antiq.* 18: 1). In his other history (*Wars* 2: 8) Josephus says "Judas prevailed on his countrymen to revolt, and said they were cowards if they would endure to pay a tax to the Romans; and would, after God, submit to mortal men as their Lord"; that is, after being subject so long to God they were cowards if they submitted to the Romans. Josephus says the Jewish "nation was infected with this doctrine to an incredible degree" (*Antiq.* 18: 1). And this sect or party continued to exist, and waxed bolder and stronger till he says "it was in Gessius Florus's time" [about A. D. 65] "that the nation began to grow mad with this distemper" (*Antiq.* 18: 1).

It was then that Menachem (that is, "the Comforter")

the son of Judas of Galilee, began the war which five years later ended in the destruction of Jerusalem (Wars 2: 17). Two other sons of Judas, James and Simon, had been crucified by order of the procurator Tiberius Alexander, about A. D. 50 (Antiq. 20: 5), but for what offense we are not told. Menachem broke up the public armory at Messada, and came back into Jerusalem in royal pomp; became leader of the seditious forces which were assailing the Roman garrison of that town; put on kingly robes, and went into the temple to worship; whereupon envy raised up Lazarus and others there; Menachem fled to the suburb called Ophla, was there skulking when caught; was brought back, tortured, put to death; together with some of his prominent followers.

The influence of this Judas of Galilee must have been very considerable in his day when we observe that his teaching led to the bloody and terrible revolt sixty years later. But, while Josephus charges that Judas exhorted the Jews to revolt, that his teaching caused them to revolt, nowhere is it said that he himself did any act of violence. In one place he is called a "sophist", in another place "a very cunning sophist", by the historian; by which terms we are doubtless to understand that Judas was a plausible reasoner. In one place we are told that it was "a system of philosophy", and twice that it was "a philosophic sect", that Judas founded. The fact that Josephus opposed the revolt of his countrymen, that he deserted their cause when its excesses were too intolerable and atrocious, and joined their enemies, and that his books were written after the triumph of the latter, when he was a pensioner on Roman bounty, and anxious to ingratiate himself with them, tends to show that he has not done full justice to or stated the better side of the doctrines of the Galilean. A righteous resentment against one who was the teacher of doctrines which had resulted in the overthrow of his people and their unparalleled miseries, might well ex-

cuse the silence or the injustice with which Josephus treats this man and his sect. In the narrative he gives of his own life, Josephus says he himself had in turn been a Pharisee, Sadducee, an Essene, and that he also dwelt from the time he was sixteen till he was nineteen years of age in "the desert" with one Banus, a dervish or monk, who baptised with water, and who was perhaps a follower of John the Baptist. The sect of Pharisees, however, was the one to which Josephus at last attached himself. It may be that Banus in some sort represented the sect of Judas of Galilee.

It can hardly be doubted, indeed, that the Jews of the first century were divided into political factions, the extremes of which were the Pharisees and the Galileans; the former clinging to the pentateuchal writings, the latter to the prophetic or apocalyptic books; the former people being the wealthier, more contented, more intelligent, and stoical; the latter the poorer, more restless, more rustic, more emotionable. The law on the one hand, upheld in Jerusalem and perhaps all Judea; the prophets on the other hand, revered in Galilee and the trans-Jordan, were the salient points of division. The Isaiah, the Ezekiel, the Zechariah, the Malachi, the Daniel, were feeding and inflaming the hopes of the lowly; while the ceremonial law and its ritual continued to satisfy the governing class. It has been shown in this volume, that this division had existed for centuries (Jere. 7: 22; 23: 31; Ezek. 22: 28; 23: 7-8; Dan. 12: 1-3). Only a stimulant was needed to develop and extend this sharp division: just as the folly of the two first Stuarts developed a like outbreak in Britain. This former came, about the year A. D. 6, when Archelaus, son of the first Herod, was removed from the petty throne of Judea, the autonomy of the nation was swept away, and that country and people became a province of Rome, subject to direct taxation in place of tribute, and under the supervision of military governors.

It was then that Judas and his sect or party arose; not

in the streets of Jerusalem, but among the hills of Galilee. And it is curious to note that, of the three sons of Judas whose names have come down to us, James and Simon bore the same names as those of two of the brothers of Jesus, while the name of the other, Menachem, is said to mean "The Comforter" (*Na-cHem*, Isaiah 40: 1; 61: 2; comp. John 14:—16:). Though Judas founded a sect or party which existed at least up to the time Josephus wrote the Antiquities, about A. D. 93, it nowhere appears that Judas himself did any miracles or that any prodigies attended his birth, death or career. Indeed, Josephus does not tell what fate befel Judas, but we learn from The Acts (5: 37) that he was slain.

CHAPTER XXII.

ANTECEDENTS OF CHRISTIANITY.

"GOD is to be Ruler" are words which, in the mouth of "a very cunning sophister", among a people ignorant of the power and resources of Rome, and who saw in the insignia of her authority "the abomination that maketh desolate" (Daniel 12 : 11), was a phrase dangerous to the public tranquillity. It was one easily demonstrated out of books held by Galileans to be ancient and sacred. The Daniel, a book written during or soon after the deadly struggle of the rebel people against Antiochus Epiphanes, about B. C. 165 ; a king who had decreed the abolition of the Jewish religion, and set up statues of his own Hellenic gods in the temple at Jerusalem ; this book, we say, was among these inspired writings, and believed to be centuries older and mysteriously prophetic. The Jews had been tributaries of the Macedonian powers around them since the days of Alexander, B. C. 330, and their religion had been tolerated by his successors till this Antiochus, supporting a Hellenizing faction (Dan. 11 : 30, 32), offended sentiments of piety or patriotism ; piety and patriotism being to the Jews much the same thing. Their fierce and sanguinary resistance to Antiochus (Dan. 12 : 1-3), crowned by victory, had served to intensify the prejudice against images and other concrete symbols, which were called "abominations" (*Shik-Az* or *-Kuz*) to Jehoah and pollutions of his temple. The references in the Daniel to the conduct of Antiochus (9 : 27 ; 11 : 31 ; 12 : 11) in setting up "abominations" are coupled with hopeful intimations of the overthrow or end of these (12 :), and to a blessed period that would follow (12 : 12), which only "the wise" (*Ma-Sach-Il-*

im), Josephus's "cunning sophister", would understand or could explain; the closing verse (12: 13), properly rendered, intimates that this "judgment-god" (*Dani-El*) will "rest" (*Ta-Niuch*) till that "end" (*Kez*; also "awakening", 12: 2) shall come; and, as the masses of the Galileans of the times of Judas (*Jada*, "wise") had fallen into the opinion that this book was written by one of their "prophets" three or four centuries before the events and visions it records, its obscurities of language when the events themselves had become obscure were readily made applicable, by a wise or cunning man, to the humiliations the Roman symbols subjected them to. The Ma-Sach-Il-im here mentioned were perhaps those who believed in the "hidden" (*Me-Shech*) god, who would come, and the Galileans of the first century were "bereaved" (*Sech-ol*) till that time would be (Luke 2: 25; John 4: 25); and so Jesus alludes to Noach (Mat. 24: 37-38) as his understanding of *Niuch* (trans. "rest", Dan. 12: 13), or Isaiah's (40: 1) *Nach-am* (trans. "comfort"; Latin *Nox*), and elsewhere (John 14: 16, &c.) Jesus speaks of this as the "Comforter", which the Hebrew word *Me-Nach-em* represents, though Mine-cHem would better serve as the spirit of "truth" (Heb. *A-Men*) which he further calls it (14: 17; 16: 13).

It was also easy to show that the Maccabean or Has-Amon-ian triumph set forth by the Daniel was in touch with similar expressions and expectancies trilled in other of their fervid lyrical literature; told more figuratively and less accurately in the vein of rhapsody. In the Isaiah, some parts of which are as late as the going of Onias into Egypt, B. C. 175 (19: 18-21), there is an apparent declaration of the coming reign of Jehoah (66: 15-24) which was to be attended by great violence and destructive incidents because of the Shik-Kuz.* The Joel is almost wholly given

**Ba-Aal Piphioth* (Isaiah 41: 15) is rendered "teeth", but we cannot pass it over without a suspicion that it is a reference to Antiochus Epiphanes; and the more because he laid special claims to divine honors, and hence was a Ba-Aal or false god.

to this concept, and the day of Jehoah is not only made awful (2: 30, 31) but "near" (*Kerob*, 1: 15; 2: 1; 4: 14) in the valley of "the *cHer-uz*" (trans. "discretion"; perhaps "herald"). The Zephaniah (1: 7, 14) is of like purport. The Zechariah (9: 3-5), written perhaps after Alexander destroyed Tyre and Azza, or even after the Maccabean war (9: 13-16), says destructive warfare was to precede this advent (14:), and Jehoah when successful was to reign over all Earth (14: 9). In the Malachi the divine appearance was to be attended by wars and vengeance, and Jehoah was to come suddenly into his temple; but some later hand perhaps added the last several verses which say that his Malach who was to precede him was Elijah the Gab-ia, not *Nebia* (trans. "prophet"), but in the sense of devourer, such as a "locust" (*Gab*), as John Baptist understood by his diet; though the Isaiah (45: 1-2) has it that Jehoah is to precede his Me-Siach Cor-Esh, which latter seems probably the "worker" or "plow-man" (*cHer-ash*), as *cHuram* or *El-Ishea* (1 K. 7: 14; 19: 19), perhaps *cHer-oze* (trans. "herald"). Indeed, all the rhapsodic or "prophetic" books came to be valuable and got into the canon for that they asserted or referred to this manifestation of Jehoah, or his herald or messenger, and the sequent day of their rule or kingdom or personal administration; so that Cherash or Coresh became "Cherist", though in Hebrew Cheras is rendered "throne"; while *Kerob* (trans. "near" and "near-at-hand") was perhaps a form of the word Cherub, also explained herein, implying "drouth" and "sword." A gentle and beneficent view of this hope was also presented, in contrast to the one of terror and vengeance; and we find in the Isaiah (61: 1-2) that Me-Shach of Jehoah is to "proclaim to captives" (*Kere Shebu-im*), as the Greek *Chaire Demeter* or "Hail, Demeter!" at Eleu-Isis, and also "comfort" (*Nach-em*) the poor; a task and an office therefore (Luke 4: 16-30) assigned to Jesus. It is curious that this famous chapter (61:) of the Isaiah,

opening with "Spirit of Adonai Jehoah is upon me Jaan Me-Shach Jehoah", may have suggested the name "Johan" or "John", though Jaan is rendered "because." There was also (Dan. 7: 9, &c.) the majestic figure of the Athik of Days, sitting when *Cheras-Avan Rem-i*,* which cannot be the plural "thrones" (*Cheras-in*), nor "were placed", but perhaps *J-Avan* ("Greece") and *A-Ram* ("Syria"), as some reference to Antiochus Epiphanes, the beast burned there with fire; and thereupon came Chebar Enosh, not "like-unto the Son of Man", but "glory man" (comp. Chebor Jehoah, Ex. 24: 16, 17), who seems to be Macca-baios (Ma-Chebor?), for Michael (Dan. 12: 1) certainly is, yet Mygale is Greek for "shrew-mouse", sacred to Horus or cHor-us, and "mouse" is Hebrew A-Chabor, symbolized at Jerusalem (Isaiah 66: 17) perhaps for Horus.

These hopes might well be indulged, moulded into shape, and nursed into flame by a simple people rendered wretched by their calamities, and embittered by the arrogance of the ruling and wealthy class in the stronghold and capital Jerusalem; a class which were content to temporize with a conqueror their intelligence taught them they could not overthrow, and who relied on and pointed to pentateuchal law for national as well as individual salvation. It was these who had allowed Pompey to go into the arcanum of the temple (B. C. 63), who had not resisted the Parthians when they occupied Jerusalem (B. C. 40), who had submitted to Herod the Idumean, and who were now accepting the sway of the Romans. It was mainly if not wholly the rustics of Galilee to whom the words of Judas, that "God is to be Ruler" when "the abomination that maketh desolate is set up", had a profound significance.

Even at Jerusalem, in the last days of Herod I, and not long before Judas of Galilee arose, there had been an out-

* "Thrones were placed" is not satisfactory to our translators, as their marginals show. *Rem-i* may be "Romans", as it was they who forced Epiphanes out of Egypt.

break because Herod had put a gilt eagle on the great gate of the temple, which he had had re-built (Wars. 1: 33; Antiq. 17: 6). Upon a rumor of the death of the aged monarch, some students were emboldened to cut down this symbol in open day. The "innocents", to the number of forty, were seized and put to death, together with their rabbins or teachers. The latter were Matthew of Megala and Judas of Sepphoris, or sons of Margalus and Sepphoris as the translator of Josephus has it. They were famous interpreters of the law, it seems, and their school was numerously attended. They said the eagle was a desecration of the temple, and urged their pupils to pull it down; saying also that, if these lost life for the deed, the soul was immortal, and they would be rewarded with happiness after death, as well as enjoy earthly fame. The two rabbins did not resist arrest, and we are twice told that Matthew was burnt alive; the only eclipse recorded by Josephus occurring of the moon the night of the day on which he suffered, which has been calculated as that of 13 March, B. C. 4. It is inferable that Judas, who was delivered to be burnt, likewise perished. The populace at Jerusalem consented to the death of these teachers and students. The prophets or "diviners", however, said Herod's lingering and painful death was a penalty inflicted on him for the execution of the two rabbins. At the ensuing Passover some of the country people stood in the temple bewailing these rabbins, insomuch that a sedition arose, repressed by the soldiers of Archelaus, and 3000 (Wars 2: 1) or 8000 (Antiq. 17: 9) of the people in and about the temple were killed. These incidents are told at some length by the careless historian. From the statements it must appear that this was a collision between Judeans and Galileans; a view which draws support from the name Sepphoris (Saripheus in the Antiquities) connected with that of Judas; Sepphoris being at the time a chief town of Galilee, about five miles from Nazareth.

A thought must come to the more deliberative, in connection with this episode, which occurred about thirty-five years before the crucifixion of Jesus of Nazareth. The two rabbins are not said to have done any miracles, or had any prodigies performed in their behalf, except the eclipse and the disease and death of Herod, yet a bloody sedition of some magnitude followed fast on the event, and this in and about the temple during the ensuing Passover. Nor is the distinction between their teaching and the "God is to be Ruler" of Judas, or "the kingdom of Heaven is at hand" of John and Jesus, so very apparent, and yet there was the opposite of a sedition as to Jesus.

The fond and enticing hope that at some future time "God is to be Ruler"; that there is to be a better day, when Good shall prevail over Evil; is not only at the root of all religions, but is the basis of human activity in every department. This expectancy is vivid and intense in men's minds, so far as religious concepts are concerned, in the degree that men are wretched, and realistic in proportion to their ignorance. To the Galileans their sacred books had promised or seemed to promise a distinctive relief, in the form of an actual sovereignty of Jehoah, and the overthrow of heathen power; and it only remained for Elijah or other divine herald to come and announce the arrival of the predicted period when this should take place. It was now apparent, from the dominance of Rome, that this period could not long be deferred, and in order to hasten it a preparatory stage or system of conduct was essential. "Repent ye", cried John and Jesus; disengage yourselves from practical concerns in order that ye may be ready for the mighty change; and we may likewise understand that the "system of philosophy" ascribed to Judas of Galilee meant some social deportment of the same sort. The rite of baptism instituted by John and followed by Jesus signified to the outer world an acceptance of this expectancy, and a purpose to conform to it by a new course of conduct.

But the development of this ideal, this hope, thus precipitated by the political and social conditions which had come upon the nation, was necessarily reprobated by those who were too intelligent to mistake the sacred authors, or who interpreted them in a less fervid sense; or by those who knew the strength of the Roman arms, or by those who relied on the ceremonial law and ancient faith for national redemption. To any and all of these, and especially to such as were in any way connected with civic and religious functions, the doctrines of Judas and his successors must have appeared seditious and dangerous, as threatening the national stability; or, as Josephus said of them after the event, they "laid the foundation of our future miseries" (Antiq. 18: 1).

CHAPTER XXIII.

THE CLAIMS JESUS MADE FOR HIMSELF.

GOD could, of course, only be considered as Ruler when active in the exercise of the power to protect, to reward, to punish. The "Kingdom of Heaven", when transferred to Earth, was to be necessarily a political as well as religious government. The famous prayer taught by Jesus not only invokes the coming of this kingdom, but that God's will be done, "as in Heaven, so on Earth." John and Jesus both seem to have earnestly believed, at least at one time, that this remarkable event would happen, and was even "at-hand" (*Kerob*). Jesus declared there were those who heard him who would not taste death till they saw this kingdom come (Mat. 16: 28; Mark 9: 1; Luke 9: 27; comp. 1 Cor. 11-26). And when God came, Jesus said, everyone would be rewarded according to his works (Mat. 16: 27). The change desired was therefore a political one, as politics are the methods by which a people are governed or ruled.

Indeed, the peculiarity of Hebrew history and religion, and that which lends to these some of their deep interest to those of serious mind, is the fact that their politics and religion were much the same thing; for Deity was alleged to be constantly controlling or directing their public affairs. God in human government is a marvelous conception, attractive alike in the Iliad and the Isaiah. The intelligent and happier Greek had, however, referred such condition to by-gone ages; the oppressed and meditative Jew believed that propitiation would at any hour renew a relation which

sin had merely suspended. And this sin which thus intercepted the divine relation was considered by the devout Jew or Galilean, and even by many religious people of our day, as that of others wholly, which must be removed by force or persuasion. Theocracy is really the dream of mankind; but many Hebrews of the first century dreamed with open eyes.

Howbeit, as God does not deign at all times personally to exercise sovereignty and supervision over political institutions, there are never wanting those who offer themselves to act in his stead or to speak in his name. Religious or theologic sects and scisms arise from the fact that the claimants of this prerogative are numerous, and several different ones become acceptable to several separate portions of the masses. In a theocracy, such as that at Jerusalem, the number of claimants is more apt to be large, and they will conflict with one another in proportion as the temporal interests suffer depression.

The difficulty encountered by the scientist or student of history is, not that he denies the existence of God, or even his general superintendence, but the scientist is unable to comprehend that any particular person can be selected, or which particular person, to communicate the pleasure and will of Deity. The broad difference in the faculties and endowments of men, in their conditions and opportunities, in their temperaments and desires, which must seem arbitrary and partial, and the effect of discrimination, would suggest that some one or more of them might possess a special heritage from a common Father; but even these gifts or advantages do not suffice in the opinion of some to indicate or imply a commission in divine or sacred things to the one so circumstanced. The masses of mankind, however, in every age, knowing little of natural phenomena, and seeing little of social mechanism, are more likely to observe the favoritism of both society and nature, and hence yield their suffrages or faith the more readily to some one of the claim-

ants. Both classes are equally and alike sincere, as is each individual, in these opinions, howsoever they differ, since opinions, or ideals on which opinions are based, are as spontaneous as appetites, and are less orderly, less under our control.

That Jesus asserted his own claim as representative of Jehoah or of God can hardly be questioned, though certain passages when compared leave the student in doubt as to his precise attitude on this important point. It must ever be borne in memory that he wrote nothing, and that the reports we have of his conversation and conduct were written many years after his disappearance, probably by no one who personally heard or knew him, and that these reports as they come to us are frequently interpolated. All the logia and incidents and events recorded in the Gospels are most probably "hearsay", and it is not certain that a line of them was written in Palestine; and we have only our translation of a Greek rendering of words of Jesus uttered in Hebrew or Aramaic, and translations are only approximations. But from these it must appear that Jesus is represented as expressing very different concepts of his own personality; so wide apart, indeed, that it seems the claim or conversation of different persons. Can it be that Jesus said at one time "I and my father are one", and "He that hath seen me hath seen the Father", and "I came down from Heaven" (John 10: 30; 6: 35; 14: 9), and that he also said he was only "sanctified and sent", and that he was not to be called "good", and that he also reproached God for forsaking him? (John 10: 36; Mark 10: 18; Luke 18: 19; Mat. 27: 46). Even one subject to elation and dejection could scarcely express such variant ideas of himself. And yet we are told that it was only for his pretensions or claims that he was put to death, and that these were considered by his countrymen to be blasphemous; and hence these claims must have been excessive to have aroused so much rancor in a land and among a people where figurative language

was and is extreme, and where the term "man of God" or "son of God" was not at all uncommon; John the Baptist himself having been "sent from God" (John 1: 6). And, if it was not for his claims that he suffered, it could hardly have been for the riot he caused in the temple as seeming to him still Jeremiah's (7: 11, 15) "den of robbers"; and, if we say it was for his denunciation of Scribes and Pharisees, we must yet account somehow for the wrath of more humble people. And yet it is difficult to believe that he said "He that hath seen me has seen the Father."

The title "Son of Man" which he is said to have applied to himself (Mat. 26: 24, 64; Mark 14: 21; Luke 22: 69), and in the sense of Daniel's Chebar Enosh, is so contradictory of his modest claims that we suspect he meant the Ben Adam of the Ezekiel; the second and third chapters of which book not only originate this singular phrase (really "Son of Earth"), but associate it closely with that *Issea Ruach* (Ezek. 3: 12) or upraising spirit which developed into the third person of the Trinity; this Je-cHezek-El who went to "them of the captivity" (3: 15) and found them "impudent and *cHezak-Leb*" (2: 4; though "stiff-hearted" may not be all that is meant). The whole mission of Jesus might have derived its inspiration from these two chapters. Howbeit, it seems doubtful that Jesus claimed to be a son of David, from whose lineage Me-Shiach was expected to come (John 7: 41-42), for he was a Galilean, which was a mixed race, and he made the "common people" glad by proving from Scripture that Me-Shiach was not to be a son of David (Mat. 22: 41-46; Mark 12: 35-37; Luke 20: 41-44).

In the John Gospel (4: 26; 5: 18; 9: 35, 37) we find that Jesus more than once claimed distinctly that he was "the son of God." On one occasion, however, when charged with this assertion, he explained it away by a citation which showed that he was not claiming more than was said of all Jews in their ancient writings (John 10: 33-36). In the Mark (3: 11-12) he admits to the unclean spirits that he is

the Son of God, but asks them not to make the fact or the assertion known. At the trial, while the other two synoptics render his reply as to this evasive or equivocal (Mat. 26: 63-64; Luke 22: 70), and the John confines the answer to the claim of the usual title of royalty, the Mark (14: 61-62) gives the reply of Jesus that he was "the Christ" the son of "the Blessed"; which, supposing he spoke in his native tongue, and used the usual words, would be *Bar-ha-Baruch*, though Aasherai (Ps. 1: 1) is a name Ehieh gives himself (Ex. 3: 14). But, whatever the precise answer, the synoptics all agree that it was in the highest degree exasperating to his judges and "the multitude." This rather confirms the John (19: 7) which says Pilate was told that Jesus "made himself the son of God." "Son of God" and "Man of God" are not uncommon phrases in Jewish literature, and applied to persons we are taught to consider as mortals (Hosea 1: 10; 1 K. 17: 24; Luke 3: 38); and Jesus's own followers seem to have had such a name among themselves at the first (John 1: 12; Rom. 8: 14, 19; Phil. 2: 15; 1 John 3: 1). It therefore seems strange that, even if Jesus answered more positively as to this title than appears, his offense should have been deemed so heinous. And, if we couple this with the fierce denunciation he uses against the ruling classes as set forth in 23d Matthew, we are still left to surmise as to why he had no friends to stand by him, and was subjected to such cruel insults from the populace; though this surmise finds a solution in the knowledge that these latter incidents are an adaptation of him by the Gospels to the older ideals and rhapsodies, as we have pointed out (comp. Isaiah 53:).

When John Baptist sent to ask of Jesus "Are you he that should come?" there would seem to be no occasion for him to remain silent; and yet he does not then in so many words or in substance claim the Christhood, but merely refers to the cures performed by him (Mat. 11: 2-5; Luke 7: 18-23); not stating that he was the offspring of that Mary at whose

presence John himself had leaped in his mother's womb (Luke 2 : 42-45) ; and not reminding John of that wondrous baptismal recognition recorded in all the gospels, and which John was familiar with (John 1 : 26-36 ; comp. 3 : 26-36) at the time, but had evidently forgotten or he would not have made his inquiry. Now it may well be doubted whether healing the blind and lame, or even reviving the dead, was satisfactory evidence or answer to the important question, since Peter and Paul, besides Elijah and Elisha, did these miracles, even that of raising the dead to life, and hence could have claimed the Christhood with equal assurance, as, indeed, all the disciples, including Judas Iscariot, were given by Jesus the power to do the like (Mat. 10 : 8 ; comp. Luke 10 : 17), and were doubtless so engaged on every favorable occasion during the remainder of their lives, though for some purpose they overlooked Stephen and James when these saints were stoned, as Jesus himself seems to have neglected John Baptist, when that greatest born of women (Luke 7 : 28) was decapitated.

On the event of his public entry into Jerusalem, recorded in all the Gospels, the Luke (19 : 38) and the John (12 : 13) say Jesus was greeted as "king," either by the disciples (Luke) or by the people (John), while the Matthew (21 : 9, 15) says they called him "Son of David", and the Mark (11 : 9) merely says they cried, perhaps sang, the famous Hosannah (Ps. 118 : 26, &c.), "Blessed" (*Baruch*) "he that cometh in the name of Jehoah", &c. Jesus took no offense at the adulation and recognition on this occasion ; two of the Gospels (Mat. 21 : 16 ; Luke 19 : 39-40) saying he refused to reprove when asked to do so those who indulged in it, though at a former time the John (6 : 15) declares he refused to be made a "king." In further complication of his claims and conduct, it appears from the Luke that in pursuance of this triumph, as if elated by it, Jesus at once went to the temple and ejected its habitants, though the Matthew and the Mark say this was done the

next day; and that he took possession of the building also appears (Mark 11: 16); whereas in the John (2: 15) we have it, in excess of the Jeremiah (7: 11-15), which the incident imitates, that Jesus drove out the people with a scourge composed of small cords; which violence is in singular contrast with his gentler teachings, and with the saying that his own kingdom was not of this world (John 18: 36);—the Crusades of the middle ages, which cost a million lives, having their inspiration in this conduct, founded on the text of the Jeremiah. This public entry was of course imitative of the Zechariah (9: 9), where the *Malach* (trans. "king") goes to Jerusalem riding on a Cham-or and on an Eair the son of Athon-oth, which is probably an allusion to the return of the high-priest Jehoshua from Babylon (comp. Zech. 3: 1-10), for he came with Zerub-Babel (4: 6-10), though Maccabeus may be the person (9: 13). Two circumstances of this event are notable; one is that "all the city" of Jerusalem did not know who Jesus was till the "multitudes" who came with him told it (Mat. 21: 9-11), and the other is that the civic authorities were highly incensed about it (Mark 11: 8; Luke 19: 47), as his arrest quickly followed.

Jesus perhaps over-estimated the plaudits he received. The effort of an unknown Galilean to personate the Zechariah text doubtless interested those who knew that text, and it may be that the Galileans as a partisan band displayed a partisan zeal in his behalf which over-awed the simple spectators. Jesus certainly was serious; and, if the demonstration was the cause of his arrest and execution, this scene was the prelude to Christianity. Its tendency certainly was to instigate his violence in the temple, his seditious language of the 23d of the Matthew, and the assertion of his claims (Mat. 21: 23-27; Luke 20: 2-8). Yet he did not subsequently under-rate his own peril, and was too wary to remain over-night in the town (Luke 22: 39; John 18: 1-2); a fact which tends to show that, had he been captured during the day and in the town, there might have

been those who would have resisted this, though the event proved otherwise as to such disposition on the part of anyone. It may have been his seeming timidity which caused Iscariot to betray and Peter to deny him, since their doubts must have then generated, if the silence of Paul and the other epistolary authors as to Iscariot can allow us to treat him as other than a personation of the usual attempt at fulfillment (Zech. 11: 11-14). Jesus seems to have had the usual characteristic of an enthusiast, that of revulsion to despondency: appearing quite unmanned if those who were asleep at the time that night in the garden have given a correct version of his soliloquy there. It seems, however, that he awoke these men in order that all should escape (Mat. 26: 46; Mark 14: 42), and was captured while so engaged. It must also seem that Jesus was surprised at his arrest, and at the number of the constabulary (Mat. 26: 55; Mark 14: 48-49; Luke 22: 52-53), but restrained his friends present from resistance, though he apparently contemplated resistance before he went there by asking as to swords (Luke 22: 36-38). To the constabulary he made no claim or pretension save that he had been teaching in the temple and they had come upon him as if he was a thief.

When brought before Pilate and the high-priest we have noted the wide difference of the four gospels as to what Jesus answered as to his claims. In the Mark only did he avow that he was the Christ; an averment scarcely consistent with the evasiveness and muteness which the same book says (15: 2-5) he returned to Pilate, which may have been because neither understood the language of the other, unless his biographers have here practiced the adaptation evidence (Isaiah 53: 7). The two conversations with Pilate as told in the John are not found elsewhere, they eschew the adaptation theory, and are counter to the synoptics; but their design seems to be that of showing that Pilate thoroughly interrogated Jesus and found him innocent. However this colloquy may have gotten abroad and become imbedded in the John some seventy or eighty

years later, there is a certain naturalness about it. If Pilate was a cultivated man it seems very natural that he should wish to know what Jesus meant by "the truth", a word which many people use without stopping to consider its purport; but as Jesus was probably only able to use Aramaic, he must have said "ha-Amen"; that "every one who is of ha-Amen heareth" (comp. John 17: 17); and if Pilate did not understand Aramaic he may have caught the word and supposed Jesus to profess faith in Jupiter-Ammon, which was at the time the best known name of Deity around the Mediterranean, and known in Canaan at least since (1 Sam. 2: 35) Shemu-El had been set up as an *Amen* (trans. "faithful") priest and an *Amen* (trans. "sure") house, who was to walk even before Me-Shiach; and in Proverbs (8: 30) Wisdom says he was "workman" (*Am-on*) of Jehoah; and so Aimmanu-El was son of Aalomah (trans. "virgin") or the feminine "Eternal." The Luke (23: 2, 5, 14) gives all the counts of the indictment, but in that book Jesus replied evasively or stood mute; nor did he reply to the scoffs of those who while he was on the cross taunted him with his claim to divine filiation, told in all the Gospels, but one cannot say how far the adaptation process (Isaiah 22: 8) affects that statement. In acknowledging himself Christ, son of the "Blessed" (Mark 14: 61-62), which may have been Aasherai (Ps. 1: 1), we seem to have a reminder of the Egyptian custom, when after any good man died he became Osiri or an Osiri.*

It thus seems that Jesus did not at all times make the same claims. That he was not condemned for "blasphemy" alone is clear, for the Romans would not have cared or understood his claim to Christhood as an offense; and we can not well admit that Jesus so poorly impressed Pilate that he gave him to be crucified on that charge alone, for even the subordinate chief-captain rescued Paul (The Acts

* The Hebrew word Aasher is rendered both "happy" and "which" or "that." In the first of these meanings it appears to us as alluding to Osiri, from whom we perhaps get the word Isra-El.

23 : 26-30) at Jerusalem under somewhat like charges ; and hence there cannot be a reasonable doubt that Pilate believed Jesus to be seditious if we consider the pains taken by Lysias to protect Paul (The Acts 21 : 31-36) even before he had made it known that he was a Roman citizen ; and so Gallio (18 : 12-16) did not even wait to hear Paul's defence, and even the town-clerk at Ephesus (19 : 37-41) quieted the mob under like circumstances. The inscription, "King of the Jews", said by the Matthew and the Mark to be the words of Jesus's accusation, and said in the John to have been written by Pilate, might be argued either way, but seems to us to attest that by such claim, or some evidence of it, Jesus was executed as a political offender. The case of Mena-chem or Me-Nachem, the "Comforter" (Josephus Wars, 2 : 17), so like that of Jesus as to startle us, seems to have been settled by the Jews alone ; but, in view of the connection of Jesus with Egypt, it would be interesting to know more about "the Egyptian"* (The Acts 21 : 37-38), whom Paul was accused of being, whom he does not disavow, and who disappears in a mysterious manner (Josephus, Antiq. 20 : 8). It must be remembered that we have but one, and that the favorable, side of the case of Jesus, and even in that we have it that he denounced the Jewish authorities and was seditious in the temple, and for such conduct he would have been punished in any country at that time and even in our day. It ought to be possible, after these many centuries, to view a historic statement judicially.

* "Moreover, there came out of Egypt about this time to Jerusalem one that said he was a prophet, and advised the common people to go along with him to the Mount of Olives. * * * He said further that he would show them from thence how at his command the walls of Jerusalem would fall down ; and he promised them that he would procure them an entrance into the city through those walls when they had fallen down. Now, when Felix was informed of these things, he * * * came against them with a great many horsemen and footmen from Jerusalem, and attacked the Egyptian and the people that were with him. He slew four hundred of them, and took two hundred alive. But the Egyptian himself escaped out of the fight, but did not appear any more."—*Josephus, Antiq. 20 : 8.*

CHAPTER XXIV.

TRAITS AND OPINIONS OF JESUS.

THE personal views and traits of character of Jesus, as presented in the Gospels, may be considered in connection with what has been said. That he has been assimilated to the ancient concept of all the Levantine people of a divine worker, who appears among men as a toiler and sufferer for their betterment, and goes away baffled, only to return again for a future triumph, must not cause one to overlook the statements made respecting him as a man and a teacher of men. That the Gospel narratives were written at least a generation after his life closed, that they seem unknown to Paul, that we do not know the names of their authors, that their details are not substantiated by any contemporary narrative, and that these details may be largely the arguments as it were of fervid supporters, whose quarry for their structure was in the Jewish Scriptures, cannot obscure the fact that there was some attractive person in the early part of the first century to whom this portraiture was applied, and to whom later on, and even after the John Gospel was written, supposedly about A. D. 100, was applied the first two chapters of the Matthew and the Luke, and of which the Mark and the John are free; and the existence of this person seems amply attested by Paul, who says he knew James the Lord's brother (Gal. 1: 19; 1 Cor. 9: 5), and says he saw Jesus (1 Cor. 9: 1) and had known him (2 Cor. 5: 16), even giving him traits of character (2 Cor.

10: 1): though that he should afterwards have "persecuted the church of God" (1 Cor. 15: 9; Gal. 1: 13), having seen and known Jesus, would imply that Jesus made no very favorable impression on him, and Paul "made havoc" of the church till he received that revelation of Jesus Christ (Gal. 1: 12, 16) which the author of The Acts many years later elaborated from a visit to Arabia or Erebus into a theophany while he was on his way, as Jonah to Nineveh or Elishea to Damascus,* to the latter town (Gal. 1: 17; comp. 2 Cor. 12: 32-33), but which revelation convinced Paul that by his resurrection Jesus was the Christ, and not that his works or words, his wondrous birth or heavenly recognition, were evidence, for he had not heard of these, if we judge from the four books which are all of his undisputed writings.

But the Gospels seem to be from three sources, of which the Mark and the more elaborate Matthew are one, the Luke another, with free use of the two first, and the John the third; and the three first took shape, much as now, some time early in the second century, and the John somewhat later, as also The Acts; though there was some original of the synoptics perhaps before the fall of Jerusalem, B. C. 70, but perhaps written abroad, and in the Greek language.

In their English dress, and the best style of that language in the day of its unadorned strength and virgin purity, we have the discourses of Jesus, or what purports to be such. They are, however, not more life-like than the story of Joseph or Ruth or the Odyssey, though better adapted to the serious or religious mind. Jesus advances moral precepts, not new perhaps, but illustrated by quaint and felicitous "parables" or similes; disclosing both closeness of observation and fecundity of imagination; drawn too

* No account in the Bible is more crude than this alleged vision of Paul. That he should have had letters from the priests at Jerusalem to arrest people at Damascus, and fetch them bound to Jerusalem (The Acts 9: 1-2, 14; 22: 5) would scarcely be reasonable if Damascus was a suburb of Jerusalem.

from such homely scenes and subjects that they must long charm by their simplicity and realism. There seems to be no great reason why they should have attached any cultivated person to him, and so they did not, unless we allow Nicodemus; but it is strange that he should win to himself so few followers or believers among an ignorant and credulous population, wretched and agitated as they were at the time. He is not shown to have been learned, or versed in other than Hebrew literature; he could not read Latin (Mark 12: 15-16); he said Sheba was "in the uttermost parts of the Earth" (Mat. 12: 42); he was not accurate as to Hebrew history (Mark 2: 26); he believed that physical maladies could be cured by exorcism and faith in that exorcism on the part of the patient (Luke 5: 24, &c.); and he declared the dervish John the Baptist the greatest of men (Luke 7: 28). Yet one would say that Jesus is shown to be keen and penetrant as to social conduct and conditions, for his controversies disclose this.

He is perhaps not responsible for being made inconsistent. If he is made to say "I came not to judge the world, but to save the world" (John 12: 47), why should he constantly be adjudging the Scribes and Pharisees to be "hypocrites", "vipers" &c.? since no cultivated person would use such epithets. He is also shown to speak evil of the wealthy (Luke 18: 25), and as encouraging an idle and thriftless life (Mat. 21: 31); but these sayings must be taken in connection with the belief of Jesus or the writer, that the Kingdom of Heaven was "at hand", and hence there would be no need for property, no occasion for industry. So, his indiscriminate censure of lawyers, &c. (Luke 7: 30; Luke 11: 46), which may have led many Christians into the great vice of intolerance, may be ascribed to the warfare he was waging against those he regarded as standing in the way of pending national salvation. The same may be said of his praise of the poor and the meek, since these were the forces that were being arrayed against those who were full

of "hypocrisy and iniquity" (Mat. 23 : 27), and who were "serpents, off-springs of vipers" (: 33). When we consider, on the other hand, the sermon on the Mount, and other elevated or tender sentiments of Jesus, we are disposed to assign the fierce discourse of the 23d of the Matthew to the reckless John Baptist, who denounced the Pharisees and Sadducees as "off-springs of vipers" (Mat. 3 : 7), and yet John escaped the retaliation of these people, while Jesus did not, but even alienated some who had once believed on him (John 8 : 31-40). In this connection must be noted the queer story of Dives, whose only crime was his prosperity, unless we add that of his tolerating the scrofulous beggar Lazarus about his table ; a story which a certain "rich man of Arimathea", who buried Jesus when his faithless saints had left him to rot on the cross, either never heard or nobly forgot ; though this rich Joseph merely adapts the Isaiah (53 : 7). Not less repugnant to our sense of justice is the tale of that prodigal whose worthless career and wasted opportunities are, on his penitence, made the occasion of humiliating another son who was moral and dutiful. A traverse lesson to these is the parable of the thrifty and the unthrifty stewards (Luke 19 : 12-27), which may be an explanation for accepting the hospitality of the wealthy Zacharias (19 : 2).

The deportment of Jesus, apart from his manifest hostility to the ruling Jews, was chaste and simple and kindly. That he was charged with gluttony and wine-bibbing (Luke 7 : 34) perhaps shows that it was known that "prophets" "wore a hairy mantle to deceive" (Zech. 13 : 4) and lived on meagre fare ; besides which it must appear that Jesus was of a magnanimous disposition such as enables men who possess it to adapt themselves to their surroundings. He was usually tender to women and children, and sympathetic toward the afflicted, though he would "let the dead bury their dead", and said no one could be his disciple unless he hated his wife and mother and children,

&c. (Luke 14: 26), which latter saying is a verbal expression of extreme fanaticism, inconsistent with the general concept of him. He spoke harshly to his mother (John 2: 4; 19: 26; Luke 8: 21), not calling her by that dear name; insomuch that one might suspect he had suspicious opinions of her; yet this may be understood as having much of the Shemitic idea of the obscure position that women should occupy when outside the household. Toward Magdalene, out of whom had come seven devils, he must have exercised some consideration as due to a social outcast who followed him with singular devotion. But, in whatever instance he may be shown to have lacked tenderness, one might account for it by the fact of his absorption in the mighty mission he conceived himself to be engaged in. It may be, too, that when embarked on his tumultuary career he had little time to devote to those domestic relations which soften life; of which we get one glimpse, however, in his visit to the home of Mary and Martha. In hours of meditation and relaxation, when not striving and urging, he must have been amiable, for he drew to himself the affection of women, and he must have been magnetic to his intimates, for they seem to have been devoted to him till put to a cruel test. We must set aside the grief he showed for Lazarus; indeed the entire incident must be discarded; accepted only as symbolic; as an allegory of his own mission to a sleeping people, which the John Gospel, in which it alone is told, happily adapts from the story of El-Ishea and Ben-Hadad, and Haza-El, (2 K. 8: 7-15); for Lazar and El-Hazah ("dream-god") are the same, and so Jesus and El-Ishea are the "issuing" or "lifted-up", while Ben-ha-Dad is the "Son of David", and the napkin or "wet-cloth" (*Ma-Chebar*) is the "glory" of God of which Jesus speaks; just as the daughter of Jair-us is a repetition of the story of the son of the Shun-Ameth on whom the same El-Ishea "stretched" (*Gahar*); which latter is easily seen as a story of the budding of the "forest" (*Jaar*) or the rising

of the " Nile " (*Jeor*). Howbeit, the contrast of the women of the Jewish stories with those who attended Jesus is much in favor of the latter, if we except Rizpah, cHannah, and one or two others ; and all womanhood is ennobled by the devotion the female friends of Jesus showed him, when we have one who bathed his feet with her tears and dried them with her hair (Luke 7 : 38, 44), and another who went early to the empty sepulchre only to come back with the despairing cry " they have taken away the Lord out of the tomb, and we know not where they have laid him " (John 20 : 2) ; and this grief of Magdalene (*Ma-Gadol-ah*, " great-Mother ") reminds one of the grief of Kyb-Ele or Magna-Mater for Athys (Gr. *Atos*, " year ") and the search of Athor or Isis for the body of Osiri.

And yet the amiable side of Jesus is in strict accord with the gentler side of religion ; with the cradle of all new religions. It is innocence and tenderness, the childlike or feminine, docility and flowers, dimples and down, to which the taxed and tensified human imagination constantly recurs. Jesus as Chebar Enosh, or judge of the quick and dead, leaves a vacancy. So does the Holy Ruach with its tongues of flame. These do not cool the hot temples of age and thought. Every new religion is a protest against the austerities and formulars of the old. These protests make the mythic dynasties. Oros succeeds Osiris, Jupiter succeeds Saturn, Apollo succeeds Jupiter, Hyacinth succeeds Apollo, &c. ; and so with Juno or Sarah superceded by Io or Hagar. Thus Jehoah supplanted Elohim, and Jakob supplanted Esav, and Jesus supplanted Jakob or Israel. The great nature-mother has scarcely had a better fate, since it is Ceres and Persephone, Juno and Io, Sarah and Hagar, Naomi and Ruth, &c. The Hindus call these changes a series of incarnations. The Latin races, who mainly compose the Church of Rome, have somewhat supplied the too masculine Jesus with the virginal or motherly Mary, who in turn will some centuries hence bear the name

of Lourdes or Gaudaloupe, as a tenderer phase. It is a divine procession, with its feet toward the shade, but with eyes averted toward the blushing dawn.

And what else? The maiden with her love-sorrow cannot go to Jesus for a confident, for he is a young man. The timid wife laboring in child-birth or grieving for her dead off-spring must also go to the Mater Dolorosa as more in touch. The ancient Syrian or Greek, adjudged or afflicted by his chief deity, would turn to the wine-god Eshach-ol or Escal-Apius, Zebe or Zaba-oth or Baal-Zebe-El, &c., for succor, as this deity, half-mortal, had suffered or might also suffer. So, when our Gospel story reached the more genial climes of Egypt and Greece, the character of Jesus was found to be of too severe a type, and then were prefixed the two first chapters of the Matthew and the Luke, with their sympathetic account of the mother and her infant, old as it was in those lands of verdure and recurrent seasons, but which has never yet been quite assimilated to the mind of the men of the desert, who require a deity of more sinewy arms.

CHAPTER XXV.

THE THIRD PERSON OF THE TRINITY.

JESUS, as the second person of the Christian triad or trinity, has received much attention, but little is said of the origin of the third person. This was the Kadesh Ruach, called "Holy Ghost" or "Holy Spirit." Ruach is also rendered "breath" and "wind." Ma-Reach or "appearance" may connect with the word. Ruach meant "wind" in Phœnician, and was personified by them as a deity, as Aeol-us is in the classic myths. Shekar Ruach stood in the court of Jehoah (1 K. 22: 21), suggesting and executing a treacherous mission. The Ra-ah Ruach of Shaul was murderous (1 Sam. 19: 9); and so the *Nas-Ao* (trans. "peradventure") or "hawk" Ruach of Jehoah which was suspected to have carried off and killed El-Ijah (2 K. 2: 16). The Ezekiel (3: 14) has Ruach *Nesha* (trans. "lifted-up," but "hawk") taking Ezekiel away by the hair, and this Ruach came to him as the voice of a great earthquake, though The Acts (2: 2-3) softens this down to a rushing wind. The early Christians seem to have thought it a personality of some sort (The Acts 13: 2, 4) and even the father of Jesus (Mat. 1: 18), and these seem more distinct than the present Christian concept. The Ezekiel (37: 1-14) has a voice and an earthquake bringing "together" (*Kerob*) the dry bones so that the Ruach could be put into them; which gives us the sense of its being the animating power; and from this vision Paul perhaps derived his conceit of a physical resurrection. The Joel (2: 28, &c.) gives

the Ruach in the sense of an emanation from Jehoah which will be destructive to all save those who call on Jehoah, and as the precursor or herald of a judgment-day; and the early Christians (The Acts 2: 1-42) identified this Ruach of Joel's fancy with the necessity of preparing for the end of the world, and hence sold their possessions and had things in common (2: 43-47), for they held Jesus to be the "innocent blood" of the Joel (3: 19) whose shedding would cause this result. The Isaiah (32: 15-16) also has this Ruach poured down from above, copied by or from the Joel, it must seem, and the rendering of the former seems incorrect in our version, but would seem rather that the wilderness shall be to *Carmel* (trans. "fruitful-fields") and Carmel to a forest shall "turn" (*Sheb*); then hide in the wilderness from judgment, and Zadok-ah (Stephen's "righteous one", The Acts 7: 52) shall "in Carmel Ta-Sheb", which would accord better with the Joel, better with Malachi's (4: 5) Elijah the Ti-Sheb-ite, with the pouring of the Ruach at Shabu-oth or Pentecost, and with the imitation of El-Ijah by John Baptist, who may have derived his rite of using water on his converts from this passage; for Ru-ach itself may be a word from the Egyptian hieroglyphic Ru, which was a vase from which water is pouring, though the word here used for "poured" (*Ja-Aar-ah*; "pour", *Aar-ah*) is a feminine name of the Nile in Hebrew, perhaps from the Egyptian Aaru ("blessed"), the same as their Aal-u or Aa-cHenaru, the Hebrew Eden or Paradise. In the later Isaiah (61: 1) Ruach of Jehoah is identified with *Ma-Shach* (trans. "anointed me") of Jehoah, that is, the "cup-bearer", &c.; yet it was not because Jesus applied these names to himself that caused the Nazarenes to be indignant (Luke 4: 16-30), but for preferring Gentiles to Jews, it would seem. It seems possible that the Greek Herach or Erach in Herach-les is the Ruach of the Hebrews, as he was a Phœnician deity, and represented by the Greek *Ergon*, *Urgos*, whence we get "work",

"organizer", "irrigator", and perhaps "oracle", as explained herein.

Different from this type of animation and energy that we thus have of Ruach was that form of a "dove" (Heb. *Jon-ah* and *Jemima*) which it took when it descended on Jesus at his baptism, as told in all the Gospels, though the John is silent as to the voice of heavenly recognition. The "dove" (Chald. *Sum-mat*) was the symbol on the flag of Assyria, was sacred to their goddess Sema-Aram-is, or Sema-Am-is, the "heaven-mother", as also to the Greek Aphrodite-Uran-ia; and so the "pigeon" (*Kar em-Pe*) was in Egypt the "bird of Heaven"; and an illustration of the coronation of Ramases III shows four pigeons were being loosed by a priest with the injunction to announce to the four points of the compass that Horos, son of Isis and Hesiri, had put on the Pi-Shen-t or "the double-crown" of Egypt; from which Pi-Shen-t our sacred "passion" may come, as it occurred in the Egyptian month Pa-Shons, though the national flower of Egypt, the "lotus" (*Pi-Shen*; Arabic *Bishen*) comes at that season, not on the Nile, but appears with the inundation as a white water-lily in the hitherto dry marshes and small canals; and on it the youth-god cHar Pa-Krut, or Ahi (the Hebrew "Ehieh"?), a form of the deformed Ptah or Pa-Tach, is usually seated in the sculptures; hence, after crossing Jordan on c*Hereb-ah* (trans. "dry-ground") or the "drouth", Aeli-Shaa asks for a *Pi-Shena-im* (trans. "double-portion") of Aali-Jahu's Ruach (2 K. 2: 9); and so the chariot of Esh and the horses of Esh "parted them both asunder" if "Pared and Ben Sheneh-Em" could mean this, for Perad is elsewhere the "mule" Shelomeh rode upon when he was crowned, and the "son of Shen-eh" may refer to Aeli-Shaa as the name of the youth-god under some of his "blessed" (*Aalu*) names; just as Joseph and Josiah are when in the Mi-Shen-ah chariot, and Mordecai and Jonathan were of like position as third persons of the triad, though "second"

(Heb. *Shenah*) as to the succession. The "soul" (Egypt. *Ba*; Heb. *Nephesh*) was typified by a dove or pigeon with a human face, in Egypt, and the Greeks separated the conceit into the widely variant Pa-Syche and the Harpy-bird. It is in this gentle sense that Nachem is used, and "comfort" those who mourn is in that verse of the Isaiah (61: 1) which contains Ruach and Ma-Shach and which Jesus repeated at Nazareth, as also elsewhere (Isaiah 40: 1-2; 66: 13; Zech. 1: 17, &c.); but, as Nachem also means "repent", perhaps John and Jesus (Mat. 3: 2; 4: 17) were expressing in Aramaic the former meaning, and hence were each the "Comforter." In the John (14: 16; 16: 17, &c.) Jesus speaks of the Nachem or Paraclete as to come only when he should depart, and yet he (John 20: 22-23) bestows the Ruach by breathing on them before he goes, which shows that the Nachem and the Ruach were not the same or that the original John stopped with chapter 20, and the added chapters were by one who understood Ruach as the "breath" bestowed by some superior person as part of a ritual; and, in any case, this bestowal of the Ruach by Jesus shows that the rushing wind and tongues of fire at Shabu-oth (The Acts 2: 2-4) was written by one acquainted with the earlier part of the John where the Nachem was promised (The Acts 1: 5, 8), but not with the added chapter 21 of the John, and besides that he understood the Comforter and the Ruach to be the same.

The word "Ghost", which stands for "Spirit" or Ruach in the English versions, is not the word *Ii-Gev-aa* (trans. "gave-up-the-ghost") of Abram, Ishmael, Jakob, &c., and which word as Gevi-ith (1 Sam. 31: 10) is applied to Shaul's "body" (*Gupat*, 1 Chr. 10: 12), whence Latin "Jove", "Jupiter", "Ave" or "hail", "Ov-um" or "circling" or "returning"; consonant with Hebrew *cHav-ah* (trans. "living") and spelled "Eve"; and it would therefore seem that the better rendition would be "gave-up-the-body"; but we suspect *cHavv-ah* to mean somewhat divine or

heavenly, and not "life" (*cHi*) unless as divine; for in the Chaldaic story of the Flood the saved man is sent "to Evu with the gods" in a secluded place at the mouth of the river; hence the A-Hava of the Ezra (8: 15, 21); and so Job (13: 17, 19), when qualified to speak for God, utters a "declaration" (*Aa-cHav-oth*), asking who will contend for Aathah and Gev-aa (Athor and Jove); and so *Chav-an-ah* or *ha-Chava-Jah* (trans. "shew") in the Daniel (2: 10, 11, 24, 27, &c.), and especially verse 11, showing that it was a divination by a heavenly personage; nor does *cHavv-oth-Ja-Aair* in the mystic Gilead (Num. 32: 41; Judges 10: 4, &c.) do else than support our postulate, as Aaru is a name of the Egyptian heaven; and we suggest that the words "Heaven", "haven", perhaps "have", are derived from this *cHav* or *Gev-aa* ("Jove", "give") or land of *cHav-il-ah* (Gen. 2: 11) whence flows the *Pi-Shon*, and which *cHav-il-ah* was son of Cush and of *Ia-Ket-an* (Gen. 10: 7, 29); so that "gave-up-the-ghost" (*Gev-aa*) would mean the same as "Osiri-ed", or become Osiris, as all the devout did in Egypt, whence the Hebrew *Aa-Sher-i* (Ps. 1: 1) or "blessed"; and so "to Gev-aa" was not "give-up-the-ghost", but the "body", or become "Juve"-enis or "young", or even *Jovi-al*, for the "old" (*Sheb*) "body" only was given up (if the word bears that sense), just as Osiris seems to have gone to or become *Ta-Am* or *Tum*, and as Heracles wedded Hebe in Elysium, and Eros or Cupid wedded Psyche there; and so perhaps the cave of "the *Ma-Cheph-Alah*", where Sarah or *O-Siri-ah* was buried first, means the "hidden" (*Cheph*; Egyp. *Chepher*, the "scarabeus") "goddess" (*El-ah*), for the "cave" or *Me-Aar-eth* seems the Egyptian goddess "truth" or *Ma* in *Aaru*; and this shrine was before *Ma-Mere* (Gen. 50: 30), which latter syllable means in Egyptian "waters" or the "sea", and the word *Ta Mar* (Egyp. "the sea") would connect these goddesses of lower Canaan, of whom *Mara* or *Na-Om-i*, *Lech-ai* or *Lech-Em*, *Hagar*, &c., were names, for

the Zechariah (11 : 7-14) makes *Naom* (trans. "beauty") represent Jehud-ah when she breaks the *A-Chava* (trans. "brotherhood"), perhaps the divine "destiny", of the two *cHab-Ol-im* (trans. "bands") or "love-children", just as in Greece Agave murders her son Pen-Theos to teach us that religious duties are to be preferred to family affection, or, in accord with the story of cHav-ah or "Eve", that heavenly mysteries are not to be penetrated by the uninitiated, or that wine renews our youth.

We elsewhere herein allude to the Egyptian *Urau* in connection with the *Ru-ach*. *Urau* means in Egyptian both "vulture" and "victory", and was also there the symbol of motherhood. *Rach-am* seems "vulture" in the Hebrew, and is also rendered "womb." This symbolic creature is represented in the Egyptian inscriptions as flying over the head of a god or king going to battle. The Hebrew expression that the *Ruach* of Jehoah "came-mightily" (*Zil-ach*), or "over-shadowed" we would say, seems to us to refer to the *Urau*. The winged globe, often with a man's head within the circle, was also the emblem of the god Ashur and of the Assyrian kings, and appears over the head of the gods and monarchs even more frequently than in Egypt; and the Persians copied the Assyrian form. The use of the eagle as the bird of Zeus or Jove, common to the classic figures, was copied on the Roman standards, and doubtless had a similar meaning if this could be traced. We do not doubt that this symbolism connects with the Hebrew *Ruach*, but it is not necessary to believe that it was the only source from which the concept was derived, anymore than to believe that the "dove" (Chald. *Summat*), borne on the Assyrian standards, was the only source. It must seem, however, that *U-Rau* and *Ru-ach* are somewhat consonant.

The belief that the *Ruach* or Ghost imparted or was "power" attends most impressions of it, for this is true even of the conception of it as an inward monitor or intuition or

con-science. Even this latter was personified by the ancients, and is represented in a degree by the Eu-Menides, Erinnyes, Furiæ, Dir-æ, Parc-æ, Man-es, and perhaps the Hathors of Egypt, the Shed-i or Shed-im of the Chaldeans, &c.; though the Hebrew Shed-im were evidently "field" (*Sid-ah*)-gods or satyrs, whom one might meet in solitary places, and the Hebrews sacrificed their children to them (Ps. 106: 37), or perhaps to their chief *El-Shadd-ai* (trans. "God-Almighty"), as the Romans offered human victims to their Penates; but Shed-im are "dæ-mons" or "devils" in our version, or as (Deut. 32: 17) gods who came up "from the tomb" (*Ma-Kibor*; trans. "late"), and were "dreaded" (*Sear-um*), as they also came from the tombs and were fierce as Gadar-enes (*Gedi*, "goats"; same as Seirim) in the time of Jesus (Mat. 8: 28-34); and yet the dæmons of his time were more like the Aob (trans. "familiar-spirit"), also called Baal-ath Aob at Ain-Dor (1 Sam. 28: 7), to whom Shaul went to "inquire" (*Ador-Esh-ah*), and which connects with Hosea's (13: 5) Tal-Aob-ah or "great-drouth", known in Arab mythism as Thal-Aba the destroyer, which seems the summer-heat, as Tal-ut is the Koran's name for Shaul, though Shawwal is retained as the name for the month June-July, the Hebrew Tam-muz; and Aob is also "enemy" in Hebrew, as well as "bottle" or "water-skin", though we suspect Cher-Ub or Chor-Eb ("Cherub", "sword", "drouth") to contain the latter syllable as distinctive of some evil, and so the day of Jehoah "Kir-Ob" or "at hand", while *Ruach* (trans. "wind") and Cher-Ub (Ps. 18: 10) are the same or at least associated.

The doctrine of the "Holy" (perhaps this is from *Chela*, "shut-up") *Ruach*, as also that of the Me-Siach and of the "arch" (Gr. *Urgos*; Heb. *Arach*)-angels, seems to have existed among the ancients universally, in some sense or other, and of such perhaps were four who came to comfort Ai-Iob, as they seem to have divine names, for El-Iphaz the Teman-i is an "appearance" (Job 4: 15-16) as that of

Ruach, and so Baal-Dad the Shuch-i or "anointed", and Zophar the Na-Amath-i (*Ameth*, "truth"); as also the four of Dani-El who seem the four spirits of the four quarters of Earth who attended Osiri the judgment-god in Amen-ti.

The Isaiah, it is seen, had separated Jehoah and his Ruach or the Ruach (48: 16). In the sacred songs, too, there was a separation of the two by its being "sent forth" (Ps. 104: 30), and a distinction was made between the "presence" of Jehoah and that of his spirit (139: 7); while at times Jehoah rides on the wings of Ruach (Ps. 18: 10), where it seems the same as the Cher-Ub, though in the same song (: 15) it appears as his "breath." As the majesty and dignity of Deity were apprehended by one writer more than another; by the rhapsodist more than the historian; it must have appeared that a somewhat general deity could not or would not confer special favors on special persons, or talk with them as he was said to have done with Adam, Mosheh Aaron, Miriam, Balaam, Shelomeh, and others, "as a man speaketh with his friend" (Ex. 33: 11). The higher concepts of him required that he should operate through an agent or medium, as earthly potentates must often do. And Jesus, while he seems to take at times the strongest view of his own relation as such agent or medium, also, as we have seen, defined the function of the Holy Spirit; his idea being that this was the evidence of God in action, in beneficent action, whom it was an unpardonable sin to resist (Mat. 12: 28-32; Mark 3: 28-29; Luke 12: 10); a celebrated saying which has done more to establish the third person of the Trinity as a dividuality than all else. And this saying was uttered, according to the Matthew and the Mark, on an occasion when Jesus was healing diseased persons, "casting out devils", and when his method of exorcism or cure was alleged by his then attending critics to be that of one who himself had "an unclean spirit" (Mark 3: 30). Scarcely less weight has had the remark of Jesus in the John (3: 38) where the rejuvenating power of this activity

is made essential to salvation. Paul elaborates the concept in the 12th chapter of 1 Corinthians, but it is to Jesus we owe its apotheosis. "God is Ruach", he said (John 4: 24). From some passages it would seem that Jesus taught that mere belief in the coming of God's reign would not save or bring the happy day, but that activity in benevolence was indispensable; and the animation expressed by breathing, by winds, sighs, groans, by birth-throes, by healing, by the exercise of "power", by works, pouring, &c., were the typifications, manifestations, necessary to attest Divinity in that evil day. But it may be questioned whether the Holy Spirit idea advanced by Jesus is precisely what we now generally understand by it; since it was not to him the spiritual, the meditative, the dreamy, the dainty, the receptive, but the opposite of these; the aggressive, operative, helpful, practical; which was able to make one know good from evil, and enable one to stand by the good or God. As Ezra had dethroned El-Berith, El-Sabaoth, and El-Shaddai, and set up Jehoah, so Jesus associated the now inactive Jehoah with a deity of good works; and this is an evolution which is ever going on, as Jesus has to Protestants superceded his father, as Mary does the like functions in the ideas of Catholics. This was largely the revolution in religion wrought by or in the name of Jesus, and which gives to Christianity its force as a factor in humanics.

Indeed, in some degree, Jesus has been by many classified with this type of deity; as a personification of it. In one instance, at an early day, it is called the Spirit of Jesus (The Acts 16: 7). In other parts of the New Testament the concept seems to supercede other concepts of God (The Acts 15: 28; 16: 6; 28: 25; 11: 12; 7: 51; 1: 16; Mat. 1: 18). Paul makes the Spirit an intercessor with God (Rom. 8: 26). A more general concept in that day, however, as perhaps in this, and as to Jesus, was that it was the "power", that is the activity or Urgos, of God (Luke 24: 49; The Acts 1: 8), working, healing, curing, comfort-

ing. And it could be conferred on or imparted to others by the disciples, not by the ceremony of breathing on them, but by that of laying on of hands (Acts 8: 17-19); yet what precisely was the visible effect it had as an initiatory rite which caused Simon to desire to buy the function does not appear, as Phillip was already there doing great miracles without exercising it or conferring it on others.

The formula "Father, Son, and Holy Ghost", so far as its use by Jesus is concerned, is found only in the Matthew (28: 19); a conversation and an appearance of Jesus which no other writer records; and the authenticity of which is challenged if Jesus did not meet the disciples in Galilee after the crucifixion (Luke 24: 49; Acts 1: 4). His last words in the other gospels and in The Acts do not sustain the formula, which may have been written at a later time than other parts of the Matthew (28: 15). It may be suggested, in this connection, as the Matthew and Mark in their original form are generally believed to have been composed about the year A. D. 65, at which time Menachem ("Comforter") assumed the purple and headed the great Galilean revolt against Rome (Jos. "Wars", 2: 17), that some relation exists between these two Gospels and this son of Judas the Galilean; the more as Jesus is left alive in Galilee by the closing verses of the Matthew, with a promise on his part that he would be with his friends to the end of the world, then at hand (Mat. 24: 34; Mark 13: 30; Luke 21: 32), and he had already promised to go to Galilee after he was raised up (Mat. 26: 32; Mark 14: 28); but to believe that Jesus and Menachem were the same person we must also believe that Paul wrote subsequently to the overthrow of Jerusalem, which can in no wise be admitted.

CHAPTER XXVI.

JEWISH BELIEF AS TO THE AFTER-LIFE.

THE Jewish writings have been charged with an utter neglect or ignorance of the doctrine of eschatology; of the state of the dead and of the continuance of the soul. This charge is not altogether just, as we may have indicated. The long and tedious details of ritual and list of sacred utensils do seem very trivial in the face of serious questions such as should find place in a religious book. But it must be remembered that most parts of these writings are merely narrative and secular, having only an incidental relation to religion. The *Iliad* and the *Argonautica* are epics based on a tradition of a war between the "gods" (*Ili-on*) or the gods of different peoples, over the detention of the Sun or the Nile or the Love-Star in Hell, as the names Hell-en, Helle, Col-Chas (Heb. *Chela*, *Hallil*; hence *O-hel*, "tent"; *Nach-ash*, "darkness", "serpent"); hence we must not expect to find in such writings an account of human events and mundane speculations. This is true of much of what is called the historic parts of the Hebrew writings. The "prophets", the Proverbs, the Ecclesiastes, are somewhat metaphysical, and so are in touch with the ideas and speculations of their time. The first of these, or the poets and "prophets", have allusions which are doubtless more numerous as well as more significant than our versions of a dead language and a past age can fully grasp; that is, in reference to a second life.

Belief in apparitions is not belief in a second existence,

but it is a station on the way : and so is the belief in demi-gods. The Hebrews had many of both these. The words Adam and Aish and Aenash are rendered "man", but we suspect that the last of these means somewhat more, or rather in the sense of Daniel's "glorious man", or Chebar Aenosh (7: 13), for the Egyptians called a "wolf" Anash (Heb. *Zeeb*), and it was sacred at Lyco-polis or Sisi-ut, the modern Asy-oot, seemingly a name of Isis, with whom the the wolf had some local association, for the Trojan Æneas, son of Venus and Anch-Ises, was perhaps this wolf-god or Anash, for whom the bronze wolf stood in the Roman capitol, which gave rise also to the legend of Romulus and his wolf nurse, and the Lup-erac-alia ; and so we see (Gen. 18: 1-2) that Jehoah came to Abram as a triad of Aenash who stopped the sterility of Sar-ah just as the flagellum at the Lupercalia averted sterility from those it struck, so that the Aenosh-im were perhaps a form of the jackal-god A-Nub of Egypt, as they are also called Male-Achi-im (trans. "angels"), perhaps "cut-off brothers", though in one verse (Gen. 19: 8) Aish is applied to Lot and Aenosh-im to his two visitors. So, Gibbor-Chail (trans. "mighty man-of-valor"), such as "Jep-thah" or Ii-Pethach, Shaul, Boaz, &c., whom sometimes the Ruach Jehoah "came upon" (*Zel-ach*), or perhaps "overshadowed" so as to render them invisible, or was perhaps invisibly by the "side" (*Zel-ah*) of, as were often the gods in the Homeric combats, though Gibbor and Kibor are perhaps the same as Chebar or "glory", or "glorious" or "glorified", and is perhaps the Egyptian Khebi or "shade" of a person, as also the Aabir or "mighty-one" (Gen. 49: 24), called also Abraham (*Am*, "with"), Ia-Kob, Achab or "beloved", A-Chabor, &c., and seems to have usually implied the deity of the dead, and also the dead deity or demi-god ; while Chail was "armor", and is perhaps a form of Goel, rendered "avenger", "redeemer". The sense of words, however, is subject to the law of physical change, or lose part of their

force when adopted into a neighboring language; besides which, every town or nation having its own guardian deity, the deity of their neighbor town may have been adopted as a subordinate or evil; but in the case of a word so general in the old Levantine tongues as Gibor or Kibor, which gives us the Mul-Ciber and Kabiri of the classics, as well as the Guebres of modern Persia, one may see that we have the god of the under-world, perhaps connected with the Egyptian *Ba* ("soul") and Hebrew *Aob* (trans. "familiar-spirit"), which latter was even called *Ba-Aal-eth Aob* (1 Sam. 28: 7), the former word being untranslated, and it may be an Egyptian word meaning "heavenly-soul", as the god *Ba-Aal* may mean, unless it is "in-the-ram" as a title of Amen or Kh-Num. And the Hebrew *Kibor* or *Bor* ("sepulchre") seems consonant with the Egyptian *Bar-is* or boat of the dead; the *Ai-Bar-ah* or "ferry-boat" (2 Sam. 19: 18) which *Ai-Ber-ah* or "went-over" to *Ai-Bir* or "bring-over" David, which words show that the Hebrews had full knowledge of the Egyptian custom and the Greek myth; and this is sustained by the *Machana-im* to which David went, and which received *Jakob* (Gen. 32: 1), and where *Aish-Bosh-eth* or *Aish-Baal* reigned, for *Machen-t* was the Egyptian bark which spoke to the deceased, and to whom the latter was required to give the pass-words (Ritual 99) before he could proceed, while *Abe-Nar ben-Ner* (2 Sam. 2: 8), though his name may mean a "stone" or "builder", would in Egyptian suggest the sacred *Nar* or *Aser* or "tamarisk" (Heb. *Aish-El*) which grew over the grave of *Osir-is* or *Shaul* (1 Sam. 31: 13); as the *Shim-ei* who meets David in his *Aibir* (2 Sam. 19: 18) is the *Sem* or "chief-priest" of the great Egyptian religion. For this word *Aiber* is perhaps the god *Hab* or *cHab* of Egypt, a name of the learned god *Thoth* or *Ta-cHut*, perhaps the *Hebs* of Ethiopia, the Greek *Agatho-Dæmon*, who as *A-cHab* or *A-Hab* was god at *Je-Zer-El*, and whose name like that of David means "love" (Gr. *Agape*) or *Egypt*-t; and

who is the Iber-ak or "immortal" of the Chaldeans and the Aberah-am or "with Abir" of the *Abera-im* (trans. "Hebrews"), though Abraham may also be "mighty" (*Aibir*, Gen. 49: 24) "people" (*Am*), and so "with the Mighty-One", or in his bosom; for he was buried in the Ma-Ceph-El-ah, or under the *Chipp-Aor-eth* (trans. "mercy-seat"), as Ma-Ceph would mean "water-hid" and Elah is rendered "tamarisk", for the myth was that the ark or coffin of Osiris floated to Phœnicia and grew into that tree; so that "Hebrew" or Abera-im is only another name for Isira- or Osira-El; and there can be no question that the subject of a future life and the soul was amply developed among the Egyptians.

There were also wonder-lands which suggest the like idea. These were the Madebar or "wilderness", Gilead, Har Ephraim or "hill-country of Ephraim", &c. Eph-Ra-im may be "double-sight", as *Ma-Re-ah* (trans. "vision"), and Mi-Ra-im the sister of Mosheh is "visions" or "from-seeing"; but Par-i or Phar-i is rendered both "bull" and "fruit", so that the two "calves" made by Jere-boam may be meant to explain the name, for Ephher itself is rendered "calf"; and yet Para-Dis (Cant. 2: 13; Nehe. 2: 8) is "orchard", "forest", and is alleged to be a Persian word derived from Peri, whence our word "fairy." In Hebrew Har is rendered mountain, and cHar or cHor or cHur is "cave", "white", "noble", &c., it being the Egyptian *cHer* ("face") or "appearance", and in the sense of the Greek Hieros or "sacred", and so the Nile is the Coptic Eiro, as Aar-u was the Egyptian "blessed" or "holy"; wherefore the goddess Hera or Juno, Hera-Kles, Jeru-salem, &c.; but the Egyptian *Un cHar Heb* ("show face festival"), when the god was brought forth from his sanctuary, must be considered, and these figures, certainly Osir, were always in "white" or cHur (Dan. 7: 9); hence the *Cher-aa* or *Cher-ah* (trans. "very-low" and "wroth") is descriptive of the "appearance" of "Jepthah" or Ie-Pethach and Shemu-

El (Judges 11: 35; 1 Sam. 15: 11), just as cHor-eb is the mountain where the god appeared to Mosheh and El-ijah; and so the Greek *Char-is* ("favor") and *Eu-Charis-t* ("good-favor") and Chris-t are evidently analogous to the "face" (Egypt. *cHer*) or "theo-phan-ies" ("god-faces") of the Egyptians; and this is why Abraham and Jakob came from cHaur-an (Gen. 12: 5; 28: 10; 29: 4), and why El-Ijah is the A-Char or "troubler" of Israel (1 K. 18: 17), and why the *Aor* (trans. "skin") of Mosheh's Phen-ai "shone" (*Kar-An*), though *Ia-Sir* (trans. "he took off") the veil when he went "before" (*Phan-ai*) Jehoah, for A-cHer On would seem Egyptian "face-visible"; and Un-Nepher was the most common title of O-Sir or As-ar; so that we suspect Har Ephraim stories to preserve some account of the appearance of a divine personage, and the Luke (1: 39) has preserved the concept by sending Mary into the "hill-country" after the annunciation. The Ma-Debar or "wilderness" is even more often an ideal place, and seems to mean "from-speech" (Ex. 34: 33) or the land of silence, though in both Chaldean and Hebrew the word Debar is rendered "pestilence", yet often used for "spoke", "speech", and Ai-Sar-eth ha-Deber-im (Ex. 34: 28) is rendered "ten commandments." We have suggested that the sojourn of Isra-El in Ma-Debar or "the wilderness" is a mere elaboration of the death of Osiris, which in classic story is the descent of Persephone, Heracles, Orpheus, Odysseus, Adonis, the Chaldean Istar, and others, into Hades. Da-Aab is Hebrew for "melting" or "languishing" from heat, and Daeb-Aor would signify this condition of the "Nile" and of "light" (both *Aor*); and so Dib-ah and the Greek Diab-Allo both mean "slanderer", as appears when Iezia Dibb-eth or Mozia Dib-ah (Num. 13: 32; 14: 36, 37), rendered "brought-up an evil report", tempted Jehoah (Num. 14: 22) to such degree that he destroyed Israel in Ma-Debar after forty years or forty days, and the Mark (1: 12-13), amplified by the two other synoptics

(Mat. 4: 1-11; Luke 4: 1-13), uses the *Ie-Nes* (trans. "have tempted") of the Numbers (14: 22) and the Thi-Nes and Nes-Sith of the Deuteronomy (6: 16) as a reference to Naz-areth, and perhaps to Jehoah when he appeared as or in Mas-Sah or Mo-Sheh (comp. Ex. 17: 2, 7), for though Nes was "hawk" or emblem of cHoros, Osir-is, &c., and of the soul or immortality, in Egypt, yet Nes is "standard" on which was placed the Nechu-Shatan; but in any case it is here seen that in the word Dib-ah or Ma-Debar we get the word Diab-ol or "Devil", and in the sense of "liar", usually Sheker (Debir-i-Sheker, Ex. 5: 9), called "bears" or Dubb-im (2 K. 2: 23-24) when the forty-two judges in Amenti are devoured, for the soul of Typho or Set passed into the constellation Ursa-Major ("Isis and Osiris", 21), the classic Arcas or Arach; and Debar is also "oracle", while Sekari was a name of Osiris, especially when hawk-headed, as indicative of his resurrection; though the sacred hawk or Bak of Egypt, which perhaps gave name to Bacch-us or Dio-Nyss-us, seems to appear as the *Ie-Bek* (trans. "wrestled") or wrestler who "stroved" (*Sar-eth*) with Jakob at Iab-Bok on his return from cHauran or A-Cher-On, and named him Israel or Osiri-El at the Sach-ar (trans. "day-break"), and the place was called Peni-El, which means "theo-phany", for Jakob was about to appear in Canaan or to meet E-Sav the "veiled" (Ex. 34: 33, *Ma-Sav*) god, to whom he had sent Melach-im or "angels" (Gen. 32: 3), for Jakob's story seems an epitome or other version of Israel in Ma-Debar with Laban as the pursuing Phaorah because his goods had been stolen, as Heracles stole Kerberus, &c. Ja-Aar (trans. "forest") Ephraim, where the combat of J-Oab and Aib-Shalom occurred, is more like Har Ephraim, as it seems the Aar-u or El-ysium of the Egyptians which softened into Aal-u when that people introduced an "l" into their language; and yet the Ja-Aar slew more than the sword, for we not only have perhaps "gar"-den from this word, but also

"gr"-iffon, "gir"-aff, Gar or "stranger"; hence the Sobach of the El-ah which held Aib-Shalom; and Achima-Az (comp. Achima as the "dyed" garments of Bo-Zer-ah; Egyp. Akom, "eagle") would take *Be-Sor-ah* (trans. "tidings") or "flesh" to David, to whom he said Jehoah had judged from his *Aobi* (trans. "enemies"), perhaps "familiar-spirits"; but one is here perhaps on the story of Busiris and Heracles, though the fierce and repulsive god Bes or Bessa seems really the rugged Melach of Tyre, who was perhaps god at Je-Bus or Jerusalem, and had shrines in Egypt, and approached in type the classic Vulcan, called Pa-Tach or Pa-Tah at Memphis. And this type accords with the Har Ephraim story of the Aish Levi (Judges 19: &c.) or "certain Levite" who was a stranger in *Iarech-eth-i* (trans. "further-side"; Jakob's Ierach or "thigh", Gen. 32: 32) of Har Ephraim, who was an Aor-acha or "way-faring" man, and whose concubine was from Beth-Lechem, and who when violated unto death by Ae-Nosh-im at Gibe-ah he made into twelve Nat-ach-ah (Egypt. Na-t, goddess at Zo-Ain or T-An-is, Ps. 78: 12), or perhaps months as parts of the body of Nature, as the "moon" (Heb. Iarach; Egypt. Aah) divided the year, though Iar-o or Jeor is the Nile which Osir cut into canals, and his twelve labors as Herach-les may be here alluded to, for Na-t or Ssa-t (Sais or Zoain) was the "inundation" (Egypt. *Sa*), the "going-fountain" (Heb. *Zo-Ain*) and irreverently a Zonah or "harlot", though at Sai she wore the shuttle of the "weaver" (Heb. *Aar-Ag*; Gr. *Arach-Ane*) or "irrigator", and Mosheh is supposed to have been born at Sai, which was also called Rama-Sais (Ex. 12: 37); and this story of the Aish Levi occurs before there was any Maleach (Egyp. *Ouaro*) in Israel (21: 25), that is, in the time of chaos, as Ben-Jam-in perhaps represents the Iam or "sea" or "flood" or its monsters before the labors of the demi-urge or Adam-Arag-os, for the lame Pa-Tach or Ptah and Vulcan, and Mephi-Bosh-eth or Bes, the shaggy

Heracles and Elijah, &c., seem to represent this "further-side" (*Ierach-eth*) of Har Epheraim, before the *Ma-A-Chel-ach-ah* (trans. "knife"), perhaps "canals", were used on the Pele-Gesh, or the daughters of Shiloh (Judges 21: 21) came yearly to cHul in the Me-cHol-oth.

Several times we are told of Aar-Aph-El or Aa-Raph-El (1 K. 8: 12; Ps. 18: 9; Ex. 20: 21), where Jehoah is said to Shechan or "dwell." This of course connects with the classic Orpheus, a name of Deity in Asia Minor and upper Greece, whom the poets make son of the river-god Ea-Ger (Achar? A-Cher-on?), and on the advent of Bakk-us the older god is drowned in the Hebrus, which seems the Hebrew Chebar or "glorious", or Kibor the "grave"; and this is a version of the Osir myth. If the word is used as Aara-Phel, we would have the Hebrew Jeor or Nile "falling" (*Phel*, or *Nephel*) or going into its Bor or Kibor; hence the shrine Philæ at the first cataract and the Greek word for "love", and the legend of Hephæ-Satos falling from "Heaven" (Egypt. *Aar-u*), and of Sat-an doing the like, wherefore Cheph-Aor or "scarabeus", or Jom Chipp-Aor, &c.; and we could then assign a reasonable meaning for the *Aph-El-im* (trans. "tumors") which afflicted Ekron or Acheron and other towns (1 Sam. 5: 6, &c.) when the Aron was there, for Ap or Aph is Egyptian for a "fly", which may apply here to the Scar-Ab or Sichor-Ap (Egypt. *Chepher*), the symbol of the hidden-world and of immortality, which was placed on the breast of the Egyptian dead, and which doubtless as a figure on the lid of the Aar-On or "ark" gave to it the name Cheph-Aor-eth or "mercy-seat." Aar-Aph perhaps became shortened to Rapha, which is rendered "healer", "physician", "giant", "dead", and at length gave us the angel Rapha-El; while in Egypt Rapha was the wife of the Nile, and A-Rep means "wine." Reph-Idi-im (Ex. 17: 12) was explained by a story about the Iada-i or "hands" of Mosheh, which plays on either or both "dead" and "healed", and they "were

steady" (*Ea-mun-ah*), perhaps an allusion to the judgment in Amen-ti or Hades, only when supported by Aah-Aron and cHur, for at sundown Aa-Malek was defeated, as he seems here "the Sun" or Pha-Re, perhaps an allusion to Pha-Re-Aoh ("the Sun-Moon") or title of the Egyptian monarch, overcome by the "true" (*Amen*) or intellectual-Sun, called Amen-Ra, represented perhaps by the "winged-sun", which would be Ra-Aph or Aph-Ru, a name of A-Nub (Heb. Nebo) or Mosheh, as Re-Aph-Iadi-im suggests also "wisdom" (*Iada*), though Jehoah-Nissi (Dionysus?) and "Iad on the Cas of Iah" (trans. "Jehoah has sworn") seems "hand on the cup of Jehoah." Repha-im, indeed, is a locality for fighting. But the Isaiah (14: 12), seeming to call the king of Babylon Hal-El son of Sachar (trans. "day-star, son of morning"), connects this with the preceding verses (9-10), where "Sheol, out of *Tach-ath Rog-Az-ah*," or "Hades, from his fastening in his coffin", cries out at the arrival there of Nebu-Chad-Nezzar, and for him awakes *Rapha-im Chel Athud-i*, perhaps "phantoms of all-wise ones" as Athud may be the Greek *Thad*, "wise", as in Thad-Dios, but in the Zechariah (10: 3) is rendered "he-goats" and the word Cary-Atid would perhaps sustain the satyr idea as well as the other; while Rapha-im perhaps is better understood from the French word "reve" ("dream"), our "reve"-ry, and perhaps "rap"-ture and "rhap"-sody, though "ruff"-ian, be-"reft", &c., may be mentioned; the Athud (Gen. 31: 10-12) being those who "rav"-ished Jakob's flock; and *Chel* (usually trans. "all") may refer to the condition of the Repha-im as "weak" (*Chel-ith*) in the passage (Isaiah 14: 10); while Rog-Az-ah seems, not "moved", but the *Arag-Az* (trans. "coffer") of the guilt-offering (1 Sam. 6: 8), perhaps the Greek Argo; and Tech-ath or Teka is the "fastened" "beneath", and is apparently from the Egyptian word which Diodorus calls in Greek Teke, rendered "repository" of the dead: Daniel's Mene Tek-El of the "cloven-foot" (*Peres*); so that the

sentence presents a vivid picture of the condition of Sheol, quite Dantesque in its terrors, and unlike the city (Isaiah 62: 12) Derush-ah, not forsaken, where the Ge-Aula-i are to be. Both Meth and Rapha-im are rendered "dead" in another passage (Isaiah 26: 19), where Neb-Alath-i is rendered "dead-bodies", suggesting A-Nub-is, but as Muth is the usual word for "dead" the reading may be "Shall live thy 'true'" (*Ameth*) as adjudged by Anubis, who weighed the heart of the dead against the "ostrich" (*Ranan*)-feather, and so Ranen-u (trans. "sing") is in the verse, and Rann-u of the asp-head was guardian of vineyards and gardens in Egypt, and perhaps of the awakening of Earth to fecundity, or to "casting-out Repha-im", as in the verse, which here perhaps has the sense of demons. Eu-Ropa, daughter of Phœnician Agenor, a phase of Persephone, Helen, &c., is supposed to be the same as Oreb or "the West", which thus would connect with Rapha or *Aarepha-El* (trans. "thick-darkness") or Erebus, and she may have been thus understood since she is made mother of Min-os, Rhad-Amanthus ("red" or "rosy-Amenti"), and Sar-Ap-Adon or Sarpedon; but perhaps the right or original form was Eur- or Aur-Ope or -Hapi, which includes two names of the Nile, as well as that of Ops or Rhæa (-Api) the mother of Jupiter or Ægyp-iter; and that Aur-Apa was the original form may appear from the other name of her spouse, which was Aster-ius, or A-Satar, as the "hidden" (male of Esther or Astar-te), but Sat-Aur or the flowing-Nile, which "hid" the fair land at times to excess. Europa was the same as Hippo-Damia, also mother of Sar-Apis-Adon or Sar-Pe-Adon, as the Hippo is perhaps Hapi, and she was daughter of Belle-Roph-on or Baal-Rapha, a Lycian name of Heracles or Vulcan, or the Hebrew Kain or Tubal-Kain or Adam or Shaul; and Belle-Roph-on warred with the Solym-i, and with Chim-Æra (Gr. *Kaimor*, "goat"; Heb. *Chamor*, "ass"), perhaps Shimshon's Chamor on Chamor-eth (trans. "heaps on heaps"), and so perhaps in the Genesis (14:) Am-Raph-El king of Shinar (comp. Bal-El or "con-

fused" in the plain of Shinar), and who was one of the four who *cHebar* (trans. "joined") or "glorious" in Siddim, who overcome the *Chim-Esh-ah* (trans. "five"), perhaps explained by *Chamor* (trans. "slime-pits"), and who *Iech* (trans. "judged") the Repha-im, &c.; and Baal-Rophon's brother was Al-Chimen-us or Alec-Amin, and wife Acham-One (Heb. *Achima*, "dyed"; Egyp. *Akhom*, "eagle") or Acha-Amone, suggesting Alcmena the mother of Heracles; and Baal-Rophon rode Pega-Sus (Heb. "corpse-horse"), and hence was the man (Zech. 1: 8-11) on the Sus-Adam, or the Centaur who stood among the Hadas-im (trans. "myrtles") in the "bottom" or shadows, who with his fellow horse-men had been sent by Jehoah to their *te. Hallach* (trans. "walk-to-and fro"), or "to Hell", and who found Earth Shab-eth and Shokat-eth, perhaps "resting" and "corrupt," for Hadas-im seems to us the inhabitants of Hades.

The controverted passage of the Job (19: 25-27), as rendered in English, has tended largely to sustain the quaint doctrine of a bodily or fleshly resurrection. Bessor, however, may not be "flesh", but "tidings" (2 Sam. 18: 19, &c.), as may appear from "words" (v. 23), and we may render it "From my information I shall see Eelo-ha", which seems a form of the Egyptian Aal-u or Elysium; and this after his Aor is destroyed, for his G-Oel (trans. "redeemer") or "avenger" exists, "and Acheron unto dust shall come" ("*Acheron al-Epher kum-i*") ; for Job or Ai-Aob seems as Egypt afflicted, not "with sore boils", but "in the tabernacle of the Sun," as "in Shechan Ra" evidently means, and his Aor or "Nile", not "skin", has been absorbed by or into Acheron or the Mediterranean (Deut. 34: 2), which some suppose to be the Set or Typh-on of the Osir-is myth. Heaven or G-Oel may be personified as his avenger or redeemer as the Greeks personified Aal-u into Aeol-us the winds, and as the Hebrew writer personifies it into the woman Ja-Aal the Baruch or "blessed" (Judges 5: 24), for the "G" in G-Oel and the "Ja" in Ja-Aal are

probably idiomatic or prosthetic. As an Egyptian concept, adopted by the Hebrews or into their canon, the sense of the passage may be taken much as a bodily or physical resurrection, for it might seem, from the extreme care that that people exercised in their embalming, as well as in the decoration and stability of their sepulchres, that they believed there would be further life or use for the body, and it seems from their sculptures and writings that after judgment was passed on the dead that the Ba or "soul" did go back into the form or body, though the Khu or "intelligence" and the Ka or "existence" did not, and this latter seems the cHai or "life" or "liveth" of the Hebrews; though we doubt if any precise or general rule can be applied to these interpretations.

The famous phrase of the Psalm (16: 9-10) is often adduced to sustain the dogma of a physical resurrection; at least that of Jesus. The prayer says (v. 10) "For not will leave my *Neph-esh* ("life", "soul") to Sheol; nor will give thy cHa-Sid-e or cHas-Id-e to Ra-oth Shech-ath". cHas-Id is usually rendered "pious", and is the Hebrew name of the stork or ibis, the Egyptian Hab or cHab, so sacred there that death was the instant penalty for killing it, though the stork and the ibis are not the same; but we suspect cHas-Id-e to be a plural form, and perhaps "saints" would be the more correct rendering. Shach-ath is usually rendered "destruction", as Shech-at is "kill," and sometimes the former is "pit" or "grave." In Egypt it was one of the names of the death-barge, but was also the name of the goddess of Memphis, Shechit, of the "lioness"-(Egyp. *Pa-Chat*) or "cat"-(Arab. *Kat* or *Kitta*)-head, wife of Pa-Tach or "Ptah", and who perhaps represented the scant inundation, and sequent famine or "evil" (Heb. *Ra-ah*, *Ra-oth*), which word is rendered "see" in the passage, so that we may have "nor give thy saints to the wicked goddess", which was the empty "trough" (*Shek-oth*) of Rebekah, though Sech-et was also the name

of a sea-vessel and perhaps was a feminine of Acheron; and that the allusion is to this deity, as one adored or feared in Canaan, may be sustained by the inscription (Boeckh, Corp. Insc. Gr.) on the tomb of a Phœnician or Hebrew at Athens, who calls himself "Ben cHodesh A-Shechath-i", perhaps "son of his new Sach-ath", though cHodesh was the "new-moon", and the cat-goddess of Bubastis or Buba-Satis, a benevolent form of the inundation, was identified by the Greeks with Diana the moon-goddess; and yet, that Sheol and Shech or Siach were closely connected must appear, not only from Shaul being called by David "not Me-Shach" (2 Sam. 1: 21), but from the transition or translation (Dan. 1: 7) of Me-Shael into Me-Shech, which may mean "from Sheol" as equivalent to "from Shech", and that they mean the same; confirmed as this seems by the name Osiri-Sekeri when that deity appears in his phase of risen from the dead, which must be in the sense of *Aur-i* (trans. "awake") of the Isaiah (51: 9; 52: 1); but the Egyptian priests insisted that they did not adore demi-gods or apotheosize men, and that Osir was a transitory incarnation, and yet Shichor was the Nile which awoke to life yearly, and the "Ibis", the cHasid of the Hebrews, came with its resurrection, and went away when the *Sa*-(Egypt. "inundation") *cHer* (Egypt. "face"), had passed into the Acher-on or into its bed or "trough" (*Shek-oth*), the Har-Hat-im to the Shek-oth or "troughs of the to water" (Ex. 2: 16).

The late book Daniel, developing such figures as the last verses of the Isaiah, seems (Dan. 12: 1-3) to refer to the revolt of Ma-Caba-ios (Greek form) and calls him Michael or Mi-Chael, and uses a forceful figure of speech against the Hellenized Jews, though veiled in the oracular language of that sort of literature. Many, it says, from their "sleep" (*Shen*) of Earth-dust shall be "awake" (*Kiz*), some to *cHaia Aolam* (trans. "life everlasting"), some to *cHaraph-oth* (trans. "shame"), to Dor-Eon Aolam (trans.

"contempt everlasting"); but it may be rendered the "great" (*Raba-im*) from their year of Earth-dust shall he summer, some to life everlasting, some to winter, to a Dorian Olym-pus; for Micha-El may be Apollo A-Mycleos. The Isaiah (66: 24) seems to have attacked similar foes, whose Ola-Aeth (perhaps "childhood") shall not die, and their "manhood" (*Aish*) not "honorable" (*Cheb-ah*), and they shall be Dor-Eon ("oblivious"?) to all "tidings" (*Bessor*); which seems a reference to an "eternal-round" (*Dor-Eon*) of transmigration into beasts, which was the fate of the wicked according to the Egyptians, for the writer (Isaiah 66: 17) is speaking of those who worship the She-kez and the *Aa-Chebar* (trans. "mouse"), and who eat flesh of the cHezir, and it was the very wicked whose soul was put into swine, a beast eaten at the Egyptian feasts of the new moon. The Daniel, appropriating the idea of a restored Jerusalem and an extension of the Jewish religion to all people, set forth in the latter part of this chapter of the Isaiah, seizes upon several of its words, perhaps making his Micha-El out of the *Aa-Chebar*, as Mygale is Greek for "shrew-mouse", a beast sacred in Egypt to the goddess Uat of Buto and to cHorus, in whom the Greeks recognized their Latona and Apollo, which latter was identified with the famous shrine at Amyclæ near Sparta. But the Daniel continues, and says the *Ma-Sech-Il-im* (trans. "wise") are to shine as the Rakia, and Sakul is the attendant-genius of Chaldean divinities, appearing as a smaller person beside them; but the Daniel fails to catch or disdains to notice the heathen *Tav* (trans. "midst") or "cross" of the Isaiah (66: 17; comp. Ezek. 9: 4, 6), which was carried as the symbol of "life" (*Anache*) by Egyptian divinities, as the pine-cone by the Chaldean and Assyrian, though Daniel is told to go and *Nucha* (trans. "rest").

The disappearance of "Elijah" or Aeli-Jahu may not be closely reckoned with as an instance of the Jewish belief in a future life, since there can be no reasonable doubt but

that he was the Canaanite deity, typifying the old year or the Sun or the Nile, and was "Enoch" or cHan-och (Gen. 5: 21-24), who lived three hundred and sixty-five years or days; though "was not" (*Ainan*), spoken of his disappearance, means also a "ship" or a "cloud."

The song of cHizak-Jahu ("Hezek-Iah") has a strange passage (Isaiah 38: 17-18) on this subject; but this connects with the curious story of his sickness, which seems to us may be a story of a descent into Sheol or Hades. He was probably a real person, though his name means the "caught"- or "strong"-Jehoah, as usually rendered, but is "recovered" (Isaiah 39: 1) when applied to cHizak-Iah himself, which sustains our view, for in the preceding chapter (38: 9) "sick and was recovered of his sickness" is "in his cHal-oth and he was from cHele-i", and this seems to say that he wrote from Hades, as we suspect the word cHel to mean here a locality. The "wonder" (*Moph-eth*; comp. Moph or "Memphis") which was done in the land (2 Chr. 32: 31), could not have been the miracle against Sena-Cherib, for the Chronicler (2 Chr. 32: 21) finds a modification for this prodigious calamity which shows he had little belief in it, but the ambassadors or wise-men from Babylon probably came to inquire into the cHazak or "recovery" or "sign" (*Moph-eth*) given to cHizak-Iah (2 Chr. 32: 24). A Neb-ie (A-Nub, who weighed the heart) or "prophet", one "Isaiah" (Ie-Sha-Aa-Iahu), to whom the book of that name was afterwards ascribed, when the king was "sick to death" came and told him that Jehoah said the king should die, but before the prophet was gone out of the city of the Tich-Omah, perhaps the Teke or "repository" of Diodorus's account of the Egyptian dead, and the Teka or Tach-ath (trans. "fastened", "beneath", &c.) of the Hebrew, he was told to reverse the message; so he put a cake of figs on the *Shech-an* (trans. "boil") or sepulchre of the king, for this Shechan or Mi-Shechan, the sacred "tabernacle" of the Jews, was the Egyptian word for the place where

the new life was begun; and this was done, and "he lived" (*Ie-cHü*), not "recovered"; the *Debel-eth Te-Eeni-im* (trans. "cake of figs") perhaps suggesting to the Greek period of the Chronicler the Greek Diaballo or "slanderer" as cast out of the pious king, and hence is omitted the incident (2 Chr. 32: 24), but speaks of the "sign" or Mopheth given when the king was "sick even unto death", which "sign" is called Aoth (2 K. 20: 8), as perhaps Uth-a or "balance" of the Egyptian judgment-hall of Amen-ti, the Roman Libra or scales, from a name of Bacchus or Liber, though Uta was the symbolic "eye" of Osiris; while the Te-Eeni or "fig" (Egypt. Neha), fruit emblem of Egypt, sacred to the wife of Seb and mother of Osiris, perhaps gave the name Naar to a Hebrew "youth" or "river" (Nahar). The king was not satisfied with the Debel-eth, but wished to have the Aoth to assure him he would *Aali-ith* (trans. "go-up") in three days to the Beith-Jehoah, where in the song (Isaiah 38: 20) we have "Jehoah to Hoshi-Ia-Aen-i, and his Na-Gin-oth Nena-Gin", &c., which suggests Hosannas in "gardens" (*Gan-im*); but, strange to say, this disjointed account of the Aoth assigns it both to the "recovery" of the king (Isaiah 38: 21-22) and to the relief of the town from Senacherib (38: 6-7); for in that book the effort seems to be to fit the song into the story, and assign a ritualistic anthem or prayer to cHizek-Iah's story, but the song could have suggested the "sickness" of the book of the Kings. This Aoth or Mo-Peth, related in the 2 Kings, and mentioned briefly in the Isaiah, was how the *Zel* (trans. "shadow"; comp. A-Zel or "departed") should go, and the play is on the word Ma-Aal-ath, which is used seven times within three verses (2 K. 20: 9-11), rendered "steps" five times, "dial" once, and in the English version omitted once at the close of verse 11 as redundant; but all referable, it must seem, to the *Aali-ith* (trans. "go-up") of verse 8 and the *Ta-Aal-eh* (trans. "go-up") of verse 5, for the word is usually rendered as of somewhat that was above

or upon, and thus connects with the Egyptian Aal-u or Heaven, with El, Elohim, &c., the fifteen Psalms (120-134) being *Sür Ma-Aal-ath* (trans. "song of ascents"), perhaps of the "blessed", for David is heard in his prosperity to call himself (1 Chr. 17: 17) "the man of the Ma-Aal-ah", which seems a place instead of "high-degree"; and this view draws support from its connection with Achaz (2 K. 16: 6), an impious king, who lost Aeil-ath, so that the Jews were driven Me-Aeil-oth or "from Aeil-oth", and Achaz got him an altar from Damma-Sek, "offered thereon" (*Ia-Aal Aal-i*), took the *Mi-Shek* (perhaps "veil" or "image") of the Shab-ath, &c., and so acted that the more zealous Chronicler (2 Chr. 28:) elaborates his reign into a chapter of calamities as if "from Aeil-ath" was understood by him literally "from Heaven"; so that the Ma-Aal-ath of Achaz, whereby his son's fate was tested, was perhaps his sepulchre or image (2 Chr. 28: 24; comp. the Aal of Strabo 17: 2: 3) beside which his son was placed, and when the Zel turned *Acheron-eth* (trans. "backward") it perhaps meant a future life and an *A-Zil* (trans. "defend", 2 K. 20: 6) or "shadow" from Assur or "captivity", though this Zel or A-Zil may be the winged soul of the "departed" (*Az-El*) Ach-Az. Howbeit, in his supposed song, cHizek-Jahu declares that Adon-ai loved his *Nephesh* (trans. "soul"; often "life") from "this *Shak-etha*, from *Shak-eth*" (trans. "from the pit of corruption"), and cast his sins "behind" (*Achor-i*) his *Gev* (trans. "back"; usually "gave-up-ghost"), suggesting "Jove"; and then follows the very sombre passage (Isaiah 38: 18), identifying Sheol and Bor with death, but only perhaps as applied to praising and celebrating, and hoping for truth from Adonai, which seems to accord with Egyptian and Greek concepts, as it seems to leave the dead without sensibility or reason for further activity. It is notable in this thanksgiving song that nought is said of the discomfiture of Senacherib, and that the two accounts of that prodigy in

the 2 Kings and the Isaiah are more brief than the account of the sickness of cHizek-Jahu, and both say the ambassadors came because of the sickness; whereas the Chronicler, who only mentions Aal-i (2 Chr. 32: 25), which we have as "rendered" and "lifted-up" (to show that he knows the story of the Aal-ath), while he speaks of Mopheth or "sign" as the cause of the visit of the men of the East or "ambassadors" (*Ma-Liz-i*), with their *Sepher-im* (trans. "writings") and *Manach-ah* (trans. "present"), yet says nought of the Zel or "shadow" save that cHizek-Jahu *Zel-ach* (trans. "prospered") in his works, though "forsook him the Elohim to Nas-oth" or "try" him, to Raa-ath or "see" (also "shepherds" and "evil") all that was in his heart, is the reason given for the embassy (2 Chr. 32: 31). One can see in these narratives where the Matthew got its wise men, as Sepher (Heb. "scribe") is almost the Greek "wise", and where the Luke found its shepherds and angels, but the star of the Matthew, if derived from this story, must have been suggested by the Zel or the Aoth or Mopheth, or by the Ma-Aal-oth; and we suspect this latter, as Ma-Aal-i (Dan. 6: 14) is rendered "going-down", as the Egyptian Em-Aal-u would mean "not-Aal-u", and hence the Isaic (14: 11-15) drama of h-Eilel or "the Ail-El", who said "the Heavens Ae-Ael-eh Mi-Ma-Aal", perhaps "ascend and descend", &c.; for the word doubtless had opposite meanings, as one sect or the other wrote the account, since (Ex. 15: 11) Ba-Ael-im is rendered "among-the-gods", while "the Ba-Aal" is a bad deity. In any case, we suggest that the original account in 2 Kings of cHizak-Jahu's sickness recalls, by the wealth he is said to have had, the visit of Rhamsinitus (Ramases III.) to Ceres, from whom he won at dice; preserved also perhaps in the story of Shelomeh and Sheba; and so Aal-at-ah or Aa-Lat-ah (trans. "dark") and T-Ared-Am-ah (trans. "deep-sleep") both fell on Abram, and the latter is easily Hebrew for the "descended-maid", as Persephone might be

called (Gen. 15: 12, 17); but we see that on the third day cHizek-Jahu or the "caught"-Jehoah (comp. Abshalom cHazak by the boughs of the Ael-eh) "went up" (*Ael-ah*) to Beith-Jehoah, a place described perhaps (2 K. 19: 29-32) as the third year of a "sign" mentioned in a fragmentary poem apparently addressed to Senacherib, and out of which the other Aoth may have grown, though it is evidently relative to the remnant which Ezra brought back, and which is to bear fruit to *Ma-Aal-ah* (trans. "upward"); while, as to the Senach-Erib prodigy itself, it may be necessary to know that Senach meant "grasshopper" or "locust" in Egyptian (Heb. *Salaam*), and that Ae-Rabbah was the "locusts" of Mosheh's plague-drama in that country and Ae-Rob was the "flies" (Ex. 8: 21; 10: 4), so there is no occasion for the Senacherib (Senach-Arob) story to be remembered as a sign or otherwise.

There are, certainly, conflicting texts (Eccle. 3: 18-21; comp. 12: 7); texts directly in point; but the mass of evidence is the other way, and one cannot fail to detect that the Jews shared in the general belief of all the ancients as to some sort of future existence; wandering, vague, cheerless, though it may have been. The very name "Hebrew" or Aberai, as we have said, was apparently from the Chaldean Iber-ak, "immortal", though the Jews rendered Baruch "blessed", and seem to have applied *Ber-ith* (trans. "covenant") to a worldly condition, and the word Bor to the "grave"; while, if we take Aberai as connected with the Bari or passage-boat of the Egyptian dead, with which we must connect their "broad" (Egyp. *U-Sakh*; hence *Pa-Sach* or "Pass-over") barges, which were Sechet or At when boats of the sea, we possess a key to the sombre religion of the Aberai-im or Hebrews and Egyptians, for the latter detested the Mediterranean (Heb. Acheron), perhaps because it absorbed the Nile or because from it came the northern pirates, and hence Am or Am-t (perhaps the Heb. I-Am or J-Am, "sea") was the monster the Greeks called

Ker-Ber-os, who was "devourer" (Egyp. *Am*) in Amen-ti or Am-Chet-eph (Egyp. "wicked"), which latter perhaps was from the cHitt-i ("Hittites") or Phœnician rovers, whence c*Hatte-ath* (Heb. "sin"), so that this Am-Chet-eph or Ker-Ber-os, "devourer of the wicked", lay at the mouth of the Nile, the coast of Acheron, and leads us to understand why Ben-Jam-in or "son-of-the-sea" killed his mother Ra-cHel or the Nile, as it also explains why Kain is told (Gen. 4: 7) if he does not "well" (*Tob*) "to Pe-Tach cHatta-ath couching, and unto thee shall be his Shuk-ath", for Shuk-eth (trans. "desire") is not only the ship of the cHitt-ites with the "mouth" or Pataik-os (the prow-head, often a monster) of the Phœnician ships or Sech-ath (Heb. "pit", "destruction"), but was this Am-Chet-eph of the "crocodile" (Egyp. *Am-Sach*) or other monstrous visage, which perhaps gave name to the Me-Enesh ("water-wolf"?) or war-ship of the Egyptians, and Pa-Tach the Egyptian god "Ptah", is only symbolically "door" or "mouth" in the phrase, as it would be Hebrew for "mouth-held"; hence Ae-cHito-phel is the "wicked-fallen." And so Ae-Biir (trans. "pass-through") the fire to Molech seems different from Aberai-Am who at death would pass-over the Am or I-am or "water" (Heb. and Egyp. *Ma* or *Ma-u*), which Ma was also "truth" in the Egyptian. But the word for "boat" (Egyp. *Oua* or *Oa*) may be even more important in this connection, as Aa-Oua or Ie-Oua would be "great-barge", and the Hebrew form might be Jehoah or Jehoah, corresponding to the Chaldean Hoa or Ea, a sea-god, for it seems probable that Jehoah was of like concept as Aaberah-Am, and with David when he passed over Jordan from Ma-cHana-im in the Aa-Ber-ah; that is, he or they were God of those who could pass over; for the custom in Egypt was to convey the dead to the sacred lake of the district or nome, where the judges were assembled, and where he was subject to such accusation as anyone might prefer, but if acquitted or not accused he became one of the "justified" (*Tum* or

Cheru), and placed in charge of the Cher-u, or Cher-on as Diodorus calls him, and upon the Bar-i, which was towed by a larger "boat" or "barge" (*Oua*) to the happy shore; and it was of the Aabera-im or J-Oua-im ("Jews"?) that Je-Hoah was Aeloh-im, as Aa-Berah-Am the eponymous ancestor, &c.; but the Aar-On or "ark" of the Aberai-im or I-Sar-Ael-i ("Israelites") seems to be the name of the place itself, from Aar-u and *Ouon* (Egyp. "visible"), or Aal-u-Ouon, the Hebrew "Elion" (trans. "most-high") in case of Melechi-Zadek when he "manifested" himself to Abram, for he was Set or Sat-ich (Greek "Styx"), as the Egyptians had no letter for "D"; so that the Aar-On and Mi-Shech-An (trans. "tabernacle") were themselves an evidence that the Jews believed in a future life. The reference of Jesus (Luke 16: 22-23) to Abraham's "bosom" (Heb. *cHaik*) is pertinent in this connection, and the word Caique (Turkish *Kaik*) is still used in the Levant for a boat, similar to the Aber-ah or Bar-is; for we must understand that Jesus spoke his native tongue, so that his meaning was, not "bosom", it must seem, but the sacred boat in which all Abera-im or "Hebrews" passed over; and so his reference to Chebar Aenosh as coming in the "clouds" (Heb. *Anan-im*) may also be rendered "ships" (*Anan-im*).

In that future life there could not well be but one judge or monarch to pronounce the sentence; one Debir or "oracle." In a little fortress like Jerusalem the same religious sect could have but one deity to adjust the accounts between them. Three or four miles away, at Nob, it must seem that the Egyptian A-Nub or the Greek Niobe was god or goddess, and so the nearby Gibe-ah of Shaul was from its name a shrine of some female Gibor or Kibor or Aa-Bir, which as the "den" (Dan. 6: 16) or Gobbe god meant the same thing. Monotheism logically exists among a people who are of the same town or tribe or nation. A town such as that of Jerusalem, dependent mainly on its shrine for the prosperity of its inhabitants, was entitled to little respect for

its bold claim to monotheism. Every nation and even every person really has but one deity. The necessity of monotheism, however, is merely functional, and applies rather to a judge of the dead than to a deity of the living, since different judges might have different concepts of the merits or demerits of human actions, or rather of "final causes." In the adjustment which was at last made of the Hellenic Pantheon it was essential to say that the sentence or decree of one deity could not be revoked by another. A realm peopled with deities would seem a more democratic or popular ideal, and is at bottom what all concepts of religion make of Heaven, save as affected by this need of a single arbiter; and doubtless the Hebrew scriptures would have dealt more fully and clearly with the subject of a future state if there had not been so many deities in Canaan, or rather so many tribes and towns with a separate name for God. The Jew of Nechemiah's time, 430 B. C., would perhaps have acknowledged Jehoah as his deity and claimed that he was deity of his town, but the Decalogue itself recognizes that there are other gods, and yet, before the Jew would have permitted himself or his soul to be adjudged by Chemosh or Molech, he would have preferred the annihilation of both soul and body. The name Jehoah or Jah, as that of the local deity, had superceded that of Bes or Ie-Bus, perhaps called also David (Egypt. Tat?) or Dad, and this evidently after the town was called Jerusalem, and we think after Ezra came; and it was a propitious time for Jehoah, since within two or three centuries it was seen that the mighty deities of Assyria, Egypt, Phœnicia, Chaldea, Damascus, and even Persia, could not save those strong monarchies from overthrow and subjugation; whereas Jerusalem suffered no serious disaster from the time of its building by Nechemiah till its destruction by Titus, about five centuries, and its strength and obscurity were perhaps a double shield from Persian and Macedonian; and even when the great test came between the Hellenic deities and Jehoah, by the re-

bellion of Maccabeus or "the true" (*ha-Amon-ians*), Jehoah was seen to prevail. It was then perhaps for the first time that Jehoah was fully realized as the name of their God by such people as the Galileans, though the great sanctuary of Carmelus at Carmel was at their door, and the Jehovahist writings had recognized him as Aeli-Jahu or "Elijah," a type of Jehoah or Bes, the Phœnician Mel-ach-Aar-ath; though it is more than probable there was an original difference between Jehoah and Jah or Iah, such as that between the names Iano or "Juno" and Io, Leto and Latona. As Jehoah became more powerful, however, as in all such cases, he became a more passive being, a more inexorable and distant judge; the personification of the august and implacable powers of Nature, who no longer talked to men even in visions or dreams, and El or Ael cHai (Josh. 3: 10) was no longer Kerib or "near", but the majestic Aathik Jom-im (Dan. 7: 9), robed in cHur or "white", to whom myriads ministered, and who had universal dominion, it would seem, yet the kingdom he gave to Chebar Aenosh may have been only that of the "grave" (*Kibor*), though the strange expression "all thrones were Rem-i" was perhaps written subsequently to the time when Rome had forbidden Epiphanes to enter Egypt. Indeed, the nationalising of mankind would seem favorable to monotheism, since a common-weal would imply a common good or God, and clearer definitions of the future life and its assignments; and hence the era of Jesus, when Rome had sway over the known world, was propitious for monotheism and for the fulfillment of Daniel's picture of the Chebar Aenosh coming in the "clouds" or "ships" (*Aean-an-i*); and the Daniel perhaps alludes to (Gen. 4: 26) Aenosh (Egypt. "wolf"), in whose time men began to call on the name of Jehoah, while that Jesus understood Che-Bar, not as "likeness of the Bar" or son, but as "glory" (*Chebar*) appears from several texts (Luke 9: 26; 17: 24; Mat. 13: 41-43; 16: 27-28; 24: 27-31; 25: 31-46; 26: 64, &c.), and both the

Daniel and Jesus must have known the closing verses of the Isaiah where this Chebor is several times promised as to appear at the time of the new Heaven and new Earth ; and that this was the time of judgment the Joel (3 : 12, 14) sufficiently indicates by its valley of Jeho-Shephat or "Jehoah's judgment", and by its valley of *cHaruz* (trans. "decision"), which latter name, whatever its meaning in the Joel, should be looked to in ascertaining the origin of the name "Christ", and his office as the judge of the quick and the dead (John 5 : 22-30); and it was the dæmons, whom we should perhaps understand as souls or spirits, who were the first to recognize Jesus (Mat. 8 : 28-34 ; Luke 4 : 33-34, 40-41 ; 8 : 26-28), since it was *cHorus* the Egyptian divine son who guided the sacred barge, and whose duty it was to exclude the condemned from it.

It will thus be seen that there is ample evidence in the Jewish writings to prove that that people were well abreast with their neighbors in ideas of the future life or of the state of the dead.



CONCLUSION.

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THE love of men constrained us to write this little volume. It might be termed an apology for the unorthodox majority of mankind; but no man owes another an apology for his belief in sacred matters. We have pointed out certain incidents and alleged certain reasons which may serve to explain why Judaism and Christianity have failed, after many centuries, to become even the nominal religion of more than one-fourth of the human species. These incidents and reasons are internal to the Bible.

Externally, one must see that every man prefers to agree with his fellows, since it is to his interest to do so, and every man pursues what he supposes to be his interest. To say that one is wilfully perverse, is to say that he is unnatural.

Facts and interpretations are offered herein which may tend to secure tolerance for those of little faith. If those who witnessed the Scripture prodigies and the miracles of Jesus did not believe, surely there should be some patience exercised toward those who have failed to believe without possessing such advantages. Besides, the zealot should remember that, if any one by his unbelief should seem to offend God, the Supreme Being has ample power and numerous instruments with which to redress His wrongs without employing one's fellow-creature for the purpose (Judges 6: 31; The Acts 5: 38-39). The mere religious

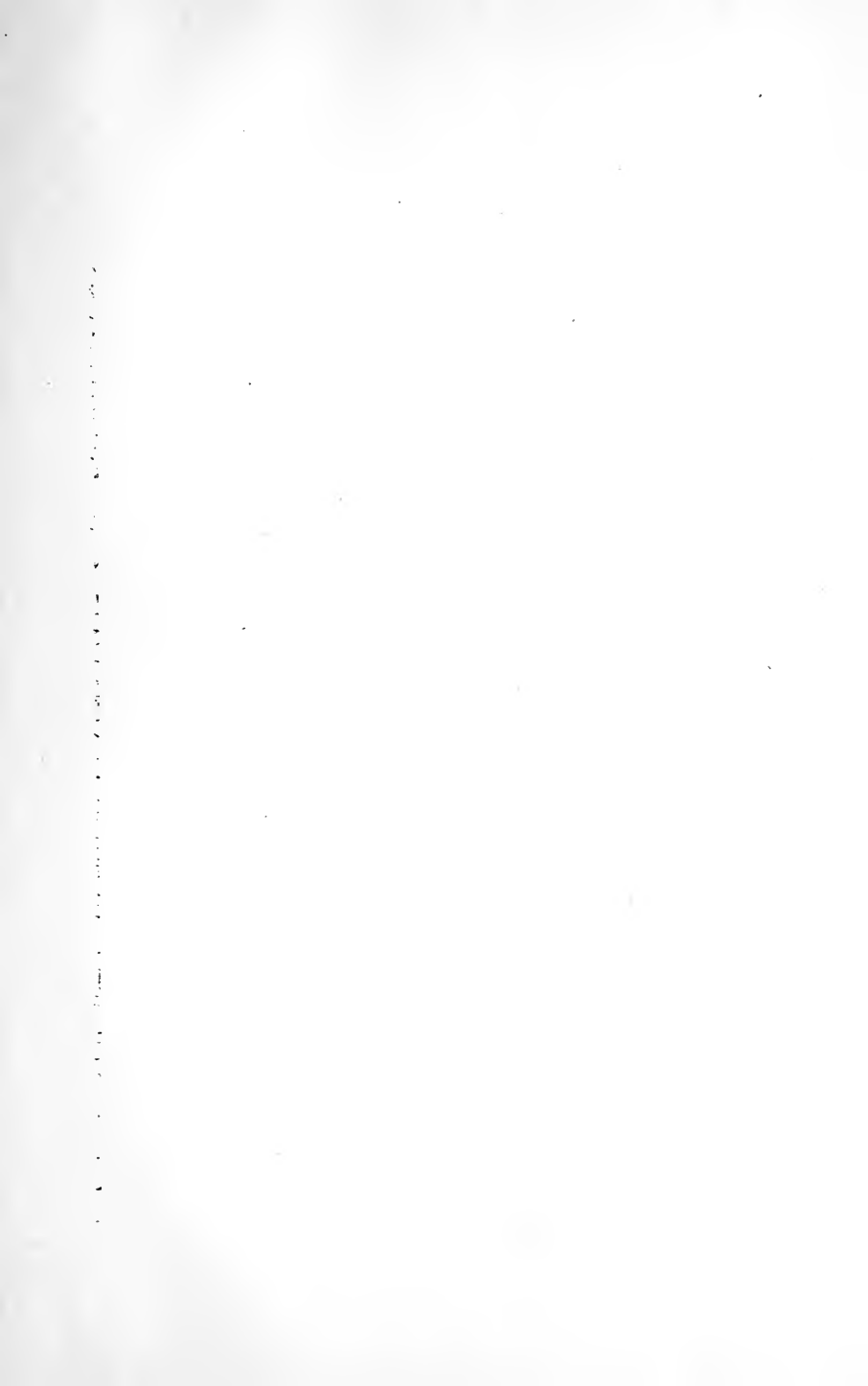
belief of a man will be considered in an intelligent age as an issue to be settled by the man with God only.

Whatever else this volume may be, it will probably seem to some a slight contribution to that kinship of languages which is called philology. The basis of philology should be the consonance of words; at least among neighboring peoples. The reader may see that we have pursued this method. And this method shuts out as a critic of the earlier and major portion of this book all who are ignorant of the Hebrew language; as are also shut out those who are unfamiliar with contemporary creeds. Whosoever assails that portion without possessing these qualifications would find that he needs the Shibbol-eth of the Sibyl.

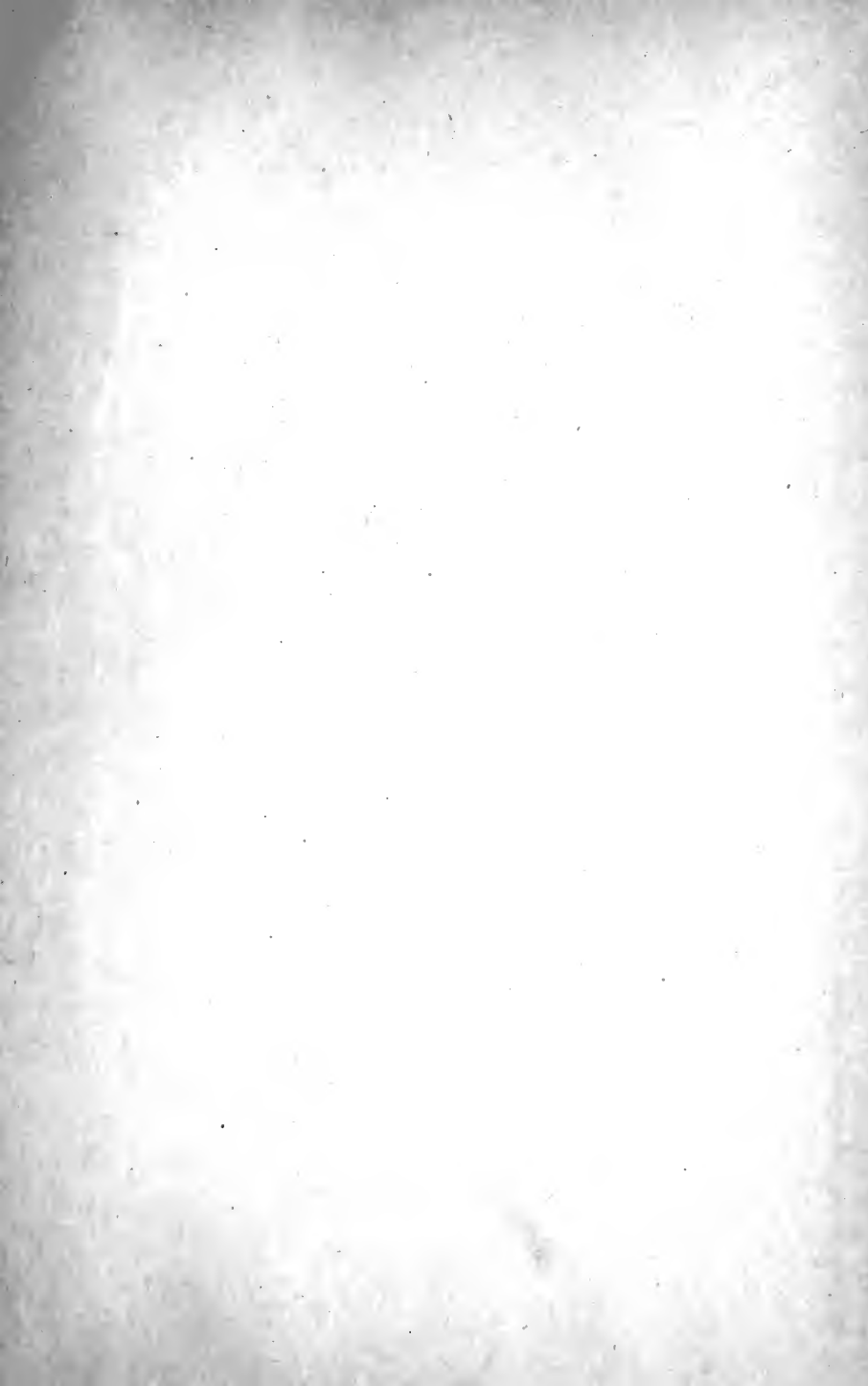
Withal, even in its English or canonic translation, we assert the Bible to be true; true to the ideals of very many millions. In mechanism that part or piece is true which works in harmony or adjustment with the other parts. Human ideals must alter—social mechanism must change—ere one can be heard to say the Bible is not true.

The religious mind which refuses to accept the Bible and Judaism and Christianity can only be said to have different ideals. The intellectual mind which fails to accept them can only be charged with having a different standard of reasoning from that of those who do accept them. Everyone should be tolerant and patient. It is quite likely that those who now differ as to these ideals and standards will be in a position to know more about them a hundred years hence.









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